THE HUMBLE ADVICE OF The Assembly OF DIVINES,

BY

Authority of *PARLIAMENT*

Sitting at WESTMINSTER;

CONCERNING

A Confession of FAITH:

WITH

The QUOTATIONS and TEXTS of SCRIPTURE Annexed.

Presented by them lately, to both Houses of *Parliament*:

Now Published with SCRIPTURES at length,

For the good of FAMILIES.

Westminster Assembly of divines

LONDON,

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TO

The Christian Reader;

Especially heads of FAMILIES.

AS we cannot but with grief of Soul lament those multitudes of Errors, Blasphemies, and all kinds of prophaneness, which have in this last Age like a *mighty Delnge* overflowen this Nation, so among several other sins which have helped to open the Flood-gates of all these impieties, we cannot but esteem the disuse of Family-Instruction one of the greatest. The two great Pillars upon which the Kingdom of Satan is erected, and by which it is upheld, are Ignorance and Errour; The first step of our manumission from this spiritual thraldom consists in having our *Eyes opened, and being turned from darkness to light*; How much the serious endeavours of godly Parents and Masters might contribute to an early seasoning the tender years of such as are under their inspection is abundantly evident, not only from their special influence upon them in respect of their Authority over them, intereſt in them, continual presence with them, & frequent opportunities of being helpful to them, but also from the sad effects which by woful experience we find to be the fruit of the omission of this duty. 'Twere easie to set before you a cloud of Act. 26. 18.

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Witneſſes the language of whoſe practice hath been not onely an eminent Commendation of this duty, but alſo a ſerious Exhortation to it. As *Abel though dead*, yet *ſpeaks* by his example to us for our imitation of his Faith, *&c.* So do the examples of *Abraham*, of *Joſhua*, of the Parents of *Solomon*, of the Grand-mother and Mother of *Timothy*, the Mother of *Auguſtine*, whoſe care was as well to nurſe up the Souls, as the Bodies of their little ones, and as their pains herein was great, ſo was their ſucceſſe no way unanſwerable.

Heb. 11. 4

We ſhould ſcarce imagine it, any better than an impertinency in this noon-day of the Goſpel, either to inform or perſwade in a duty ſo expreſly commanded, ſo frequently urged, ſo highly encouraged, and ſo eminently owned by the Lord in all ages with his bleſſing, but that our ſad experience tells us this duty is not more needful than 'tis of late neglected. For the reſtoring of this duty to its due obſervance give us leave to ſuggeſt this double advice.

The firſt concerns Heads of families in reſpect of themſelves, That as the Lord hath ſet them in place above the reſt of their Family, they would labour in all Wiſdom and ſpiritual Underſtanding to be above them alſo. 'Tis an uncomely ſight to behold men in years Babes in Knowledge, and how unmeet are they to inſtruct others who need themſelves to be taught which *be the firſt principles of the Oracles of God?* Knowledge is an accompliſhment ſo deſirable that the Devils themſelves knew not a more taking bait by which to tempt our firſt Parents, than by the fruit of the *Tree of Knowledge: ſo ſhall you be as Gods knowing good and evill.* When *Solomon* had that favour ſhewed him of the Lord, that he was made his own chuſer what to aſk, he knew no greater mercy to beg than *Wiſdom*. The Underſtanding is the Guide & Pilot of the whole man, that faculty which ſits at the ſtern of the ſoul: but as the moſt expert guide may miſtake in the dark; ſo may the Underſtanding when it wants the light of Knowledge; without *Knowledge the Mind cannot be good*, nor the life good, nor the eternal condition ſafe, *My people are deſtroyed for lack of knowledge*, 'Tis ordinary in Scripture to ſet prophaneſſe and all kind of miſcarriages upon the ſcore of

Heb. 5. 12.

1 Kings. 3. 5. 9

Prov. 19. 2. Eph. 4. 18. Hoſ. 4. 6.

of Ignorance. Diſeaſes in the body have many times their riſe from diſtempers in the Head, and Exorbitances in Practice from Errours in Judgement, and indeed in every ſin there is ſomething both of Ignorance and Errour at the bottome, for did ſinners truly know what they do in ſinning, we might ſay of every ſin what the Apoſtle ſpeaks concerning that great ſin, had *they known him, they would not have cruciſi'd the Lord of glory*, did they truly know that every ſin is a provoking *the Lord to jealouſie*, a proclaiming war againſt Heaven, *A crucifying the Lord Jeſus afreſh, a treaſuring up wrath unto themſelves againſt the Day of Wrath*, and that if ever they be pardoned, it mnſt be at no lower a rate than the price of his blood, it were ſcarce poſſible but ſin inſtead of alluring, ſhould affright, and inſtead of tempting ſcare. 'Tis one of the Arch-devices and principal methods of Satan to deceive men into ſin; thus he prevailed againſt our firſt Parents, not as a Lyon, but as a Serpent, acting his enmity under a pretence of friendſhip, and tempting them to evil under an appearance of good, and thus hath he all along carried on his deſigns of darkneſſe by transforming himſelf into an Angel of light, making poor deceived men in love with their miſeries, and hug their own deſtruction. A moſt ſoveraign antidote againſt all kind of Errours, is to be grounded and ſetled in the faith: perſons unfixed in the true Religion are very receptive of a falſe, and they who are nothing in ſpiritual kmowledge are eaſily made any thing. *Cloudes without water are driven too and fro with every wind*, and ſhips without ballaſt lyable to the violence of every tempeſt. But yet the Knowledge we eſpecially commend is not a brain-Knowledge, a meer ſpeculation, this may be in the worſt of Men, nay in the worſt of Creatures, the Devils themſelves, and that in ſuch an eminency, as; the beſt of Saints cannot attain to, in this life of imperfection; but an inward, a ſavory, an heart knowledge, ſuch as was in that *Martyr*, who though ſhe would not diſpute for Chriſt, could dye for him. This is that ſpiritual ſenſe and feeling of divine truths the Apoſtle ſpeaks of *Heb.* 5.14. Having your ſenſes exerciſe d, *&c.*

But alaſs we may ſay of moſt Mens Religion, what learned *Rivet* ſpeaks concerning the Errours of the *Fathers*, they *were not ſo much their own Errours, as the Errours of the times wherein they lived.* Thus do moſt men take up their Religion upon no better an account than *Turks* and *Papiſts* take up theirs, becauſe tis the Religion of the times and places wherein they live, and what they take up thus ſlightly, they lay down as eaſily. Whereas an inward taſte and reliſh of the things of God is an excellent preſervative to keep us ſetled in the moſt unſetled times. Corrupt and unſavory Principles have great advantage upon us, above thoſe that are ſpiritual and ſound, the former being ſuitable to corrupt nature, the later contrary, the former ſpringing up of themſelves, the latter brought forth not without a painful induſtry. The ground needs no other Midwifery in bringing forth weeds than onely the neglect of the Huſbandmans hand to pluck them up; the Ayr needs no other cauſe of darkneſſe, than the abſence of the Sun, nor Water of coldneſſe, than its diſtance from the Fire, becauſe theſe are the genuine products of Nature. Were it ſo well with the Soul (as ſome of the Philoſophers have vainly imagined) to come into the world as an *Ab raſa Tabula*, a meer blank or piece of white paper, on which neither any thing written nor any blots, it would then be equally receptive of good and evil, and no more averſe to the one than to the other, but how much worſe its condition indeed is, were Scripture ſilent, every mans experience does evidently manifeſt. For who is there that knowes any thing of his own heart, and knowes not thus much, that the ſuggeſtions of Satan have ſo eaſie and free admittance into our hearts, that our utmoſt watchfulneſſe is too little to guard us from them, whereas the notions of Gods Spirit are ſo unacceptable to us, that our utmoſt diligence is too little to get our hearts open to entertain them. Let therefore the Excellency, Neceſſity, Difficulty of true Wiſdom, ſtir up endeavours in you, ſomewhat proportionable to ſuch an accompliſhment, above *all getting get Underſtanding, and ſearch for Wiſdom as for hidden treaſures*; it much concernes you in reſpect of your ſelves.

Rivet. Crit. Sacr.

Prov. 4. 7. Prov. 2.

Our

Our ſecond Advice concerns heads of Families, in reſpect of their Families; what ever hath been ſaid already though it concerns every private Chriſtian that hath a Soul to look after, yet upon a double account it concerns Parents & Maſters, as having themſelves and others to look after. Some there are who becauſe of their ignorance cannot, others becauſe of their ſluggiſhneſſe will not mind this duty. To the former we propound the method of *Joſhua*, who firſt began with himſelf, aud then is careful of his Family; To the later we ſhall onely hint, what a dreadful meeting thoſe Parents and Maſters muſt have at that great day with their Children and Servants, when all that were under their inſpection, ſhall not onely accuſe them, but charge their eternal miſcarrying upon their ſcore. Never did any age of the Church enjoy ſuch choice helps as this of ours. Every age of the Goſpel hath had its *Creeds*, *Confeſſions*, *Catechiſms*, and ſuch Breviaries and Models of Divinity as have been ſingularly uſeful. Such forms of ſound words (how ever in theſe days decry'd) have been of uſe in the Church ever ſince God himſelf wrote the Decalogue as a ſummary of things to be done, and Chriſt taught us that prayer of his, as a directory what to aſk. Concerning the uſefulneſſe of ſuch compendiary Syſtems, ſo much hath been ſaid already by a learned Divine of this age, as is ſufficient to ſatisfie all who are not reſolved to remain unſatisfied. Doctor *Tuckney* in his Sermon, on 2 Tim. 1. 13.

Concerning the particular excellency of theſe enſuing Treatiſes, we judge it unneedful to mention thoſe eminent teſtimonies which have been given them from perſons of known worth in reſpect of their Judgements, Learning, & Integrity, inſtance both at home & abroad, becauſe themſelves ſpeak ſo much their own praiſe; Gold ſtands not in need of Varniſh, nor Diamonds of painting, give us leave only to tell you that we cannot but account it an eminent mercy to enjoy ſuch helps as theſe are; 'Tis ordinary in theſe days for Men to ſpeak evill of things they know not, but if any are poſſeſſed with mean thoughts of theſe Treatiſes, we ſhall onely give the ſame counſel to them that *Philip* gives *Nathaniel*, *Come and ſee*. 'Tis no ſmall advantage the Reader now Joh. 1. 46.

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hath, by thé Addition of Scriptures at large, Whereby with little paines he may more profit, becauſe with every truth he may behold its Scripture-foundation. And indeed conſidering what a *Babel* of Opinions, what a ſtrange confuſion of tongues there is this day, among thē who profeſs they ſpeak the language of *Canaan*, there is no intelligent perſon but will conclude that advice of the Prophet eſpecially ſuited to ſuch an age as this, *Iſa.*8.20. *To the Law and to the teſtimony if they ſpeak not according to this word, 'tis becauſe there is no light in them.* If the Reverend and Learned Compoſers of theſe enſuing Treatiſes were willing to take the paines of annexing Scripture-proofs to every truth, that the faith of people might not be built upon the dictates of men, but the Authority of God: So ſome conſiderable paynes hath now been further taken in tranſcribing thoſe Scriptures, partly to prevent that grand inconvenience (which all former impreſſions (except the Latin) have abounded with, to the great perplexing and diſheartning of the Reader) the miſquotations of Scripture, the meaneſt Reader being able by having the words at large to rectifie whatever miſtake may be in the Printer in citing the particular place; partly to prevent the trouble of turning to every Proof (which could not but be very great) partly to help the memories of ſnch who are willing to take the paines of turning to every proof, but are unable to retain what they read, and partly that this may ſerve as a Bible Common place, the ſeverall paſſages of Scripture which are ſcattered up and down in the word, being in this Book reduced to their proper head, and thereby giving light each to other. The advantages (you ſee) of this deſign are many and great. The way to ſpiritual knowledge is hereby made more eaſie, and the ignorance of this age more inexcuſable.

If therefore there be any ſpark in you of love to God, be not content that any of yours ſhould be ignorant of him whom you ſo much admire, or any haters of him whom you ſo much love. If there be any compaſſion to the Souls of them who are under your care, if any regard of your being found

found faithful in the day of Chriſt, if any reſpect to future generations, labour to ſow theſe ſeeds of Knowledge which may grow up in after times. That you may be faithful herein, is the earneſt prayer of

Charles Ofspring.
Arthur Jackſon.
John Croſſe.
Sam. Clark.
Sam. Slater.
William Whitaker.
John Fuller.
James Nalton.
Thomas Goodwin.
Matthew Pool.

Doct: Drake:
William Taylor.
William Cooper.
William Jenkins.
Thomas Jacomb.
George Griffiths.
Edward Perkins,
Ralph Venning.
Jeremiah Burwel.
Joſeph Church.

Doct. Anneſley.
Thomas Gouge,
Richard Kentiſh.
Alexander Pringle.
John Loder,
Sam. Rowles.
John Glaſcock.
Fran. Raworth.
Sam. Smith.
Jam. Jollife.

THE

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THE

THE

A Grave and Serious Advice of the MINISTERS of the KIRK of *SCOTLAND*, to Masters of Families that they may govern according to the Word of God.

BEsides the Publick Worship in Congregations, mercifully established in this Land in great Purity; it is expedient and necessary, that Secret Worship of each person alone, and private Worship of Families, be pressed and set up; that with national Reformation the profession and power of godliness both personal and domestick be advanced.

I. And first for secret worship: It is most necessarie, that every one a part and by themselves be given to Prayer and Meditation, the unspeakable benefit whereof is best known to them who are exercised therein, This being the mean whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becommeth not only Pastors within their several Charges to press persons of all sorts to perform this duty Morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves and all within their charge be daily diligent herein.

II. The ordinary duties comprehended under the exercise of Piety, which should be in Families when they are convened to that effect, are these: First, prayer and praises performed, with a special reference as well to the publick condition of the Kirk of God and this Kingdome, as to the present case of the Family, and every member thereof. Next, Reading of Scriptures with Chatechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences, tending to the edification of all the members in the most holy faith; as also, admonition and rebuke upon just reasons from these who have authority in the family.

III, As the Charge & office of interpreting the holy Scriptures is a part of the Ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is daily called thereunto by God and his Kirk. So in every Family where there is any that can read, the holy Scriptures should be read ordinarily to the family; and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard, As for example, if any sin be reproved in the word read, use may be made thereof, to make all the family circumspect and watchfull against the same; or if any judgement be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the same or a worse judgement befall them, unless they beware of the sin that procured it. And finally if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to apply

ply the offered comfort; In all which the Maſter of the family is to have the chief hand, and any member of the family may propone a queſtion or doubt for reſolution.

IV, The head of the family is to take care that none of the family withdraw himſelf from any part of family-worſhip. And ſeeing the ordinary performance of all the parts of family-Worſhip belongeth properly to the head of the family, the Miniſter is to ſtir up ſuch as are lazy, and train up ſuch as are weak to a fitneſs for theſe exerciſes; It being alwaies free to perſons of quality to entertain one approved by the Presbytery for performing family Exerciſe: And in other families where the head of the family is unfit, that another conſtantly reſiding in the family, approved by the Miniſter and Seſſion, may be employed in that ſervice; wherein the miniſter and Seſſion are to be countable to the presbytery. And if a Miniſter by divine providence be brought to any family, it is requiſite that at no time he convene a part of the family for worſhip, ſecluding the reſt; except in ſingular caſes ſpecially concerning theſe parties which (in Chriſtian prudence) need not or ought not to be imparted to others.

V. Let no idler who hath no Particular calling, or vagrant perſon under pretence of a calling, be ſuffered to perform Worſhip in families to or for the ſame; ſeeing perſons tainted with errors, or aiming at diviſion, may be ready (after the manner) to creep into houſes, and lead captive ſilly and unſtable ſouls.

VI. At family-Worſhip a ſpecial care is to be had, that each family keep by themſelves; neither requiring, inviting, nor admitting perſons from divers families, unleſs it be thoſe who are lodged with them, or at meal, or otherwiſe with them upon ſome lawful occaſion.

VII. Whatſoever hath been the effects and fruits of meetings of perſons of divers families in the times of corruption or trouble (in which caſes many things are commendable, which otherwiſe are not tollerable,) yet when God hath bleſſed us with Peace and the purity of the Goſpel, ſuch meetings of perſons of divers families (except in the caſes mentioned in theſe directions) are to be diſapproved, as tending to the hinderance of the religious exerciſe of each family by it ſelf, to the prejudice of the Publick Miniſtery, to the renting of the families of particular Congregations, and (in progreſs of time) of the whole Kirk: beſides many offences which may come thereby to the hardning of the hearts of carnall men, and grief of the godly.

VIII. On the Lords day, after every one of the family apart, and the whole family together have ſought the Lord (in whoſe hands the preparation of mens hearts are) to fit them for the publick Worſhip, and to bleſs to them the publick Ordinances, the Maſter of the family ought to take care that all within his charge repair to the publick Worſhip, that he and they may joyn with the reſt of the Congregation; And, the publick worſhp being finiſhed, after prayer he ſhould take an account what they have heard; and thereafter to ſpend the reſt of the time which they may ſpare in Catechizing, and in ſpiritual conferences upon the Word of God: Or elſe (going apart) they ought to apply themſelves to reading, meditation, and ſecret prayer, that they may confirm and encreaſe their communion with God; that ſo the profit which they found in the Publick Ordinances may be cheriſhed and promoved, and they more edified unto eternal life.

IX. So many as can conceive Prayer, ought to make uſe of that gift of God: albeit thoſe who are rude and weaker may begin at a ſet form of prayer; but ſo, as they be not ſluggiſh in ſtirring up in themſelves (according to their daily neceſſities) the Spirit of Prayer, which is given to all the children of God in ſome meaſure, To which effect they ought to be the more fervent, frequent in ſecret Prayer to God for enabling of their hearts to conceive, and their tongues to express convenient deſires to God for their family, and in the mean time, for their greater encouragement, let theſe materials of Prayer be meditated upon, and made uſe of, as followeth: Let them confeſs to God how unworthy they are to come in his preſence, and how unfit to

worſhip

worſhip his Majeſty; and therefore earneſtly ask of God the Spirit of Prayer.

They are to confeſs their ſins & the ſins of the family, accuſing, judging, and condemning themſelvs for them, till they bring their ſouls to ſome meaſure of true humiliation.

They are to pour out their ſouls to God, in the name of Chriſt, by the Spirit, for forgiveneſs of ſins, for grace to repent, to beleeve, and to live ſoberly, righteouſly, and godly, and that they may ſerve God with joy and delight walking before him.

They are to give thanks to God for his many mercies to his People, and to themſelves, and eſpecially for his love in Chriſt, and for the light of the Goſpel.

They are to pray for ſuch particular benefits, Spiritual and Temporal, as they ſtand in need of for the time (whether it be Morning or Evening) as health or ſickneſſe, proſperity or adverſity.

They ought to pray for the Kirk of Chriſt in general, for all the Reformed Kirks, and for this Kirk in particular, and for all that ſuffer for the Name of Chriſt, for all our Superiors, and their Children, for the Majeſtrates, Miniſters, and whole body of the Congregation whereof they are Members, as well for their Neighbours abſent in their lawful affairs, as for thoſe that are at home.

The Prayer may be cloſed with an earneſt deſire, that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will; and with aſſurance that themſelves are accepted, and what they have asked according to his Will ſhall be done.

X. Theſe exerciſes ought to be performed in great ſincerity, without delay, laying aſide all exerciſes of worldly buſineſſe or hinderances, notwithſtanding the mockings of Atheiſts, and prophane men; in reſpect of the great mercies of God to this Land, and of his ſevere Correction, wherewith lately he hath exerciſed us: And to this effect, perſons of eminency (and all Elders of the Kirk) not onely ought to ſtir up themſelves and their Families to diligence herein, but alſo to concur effectually, that in all other families, where they have power and charge, the ſaid exerciſes be conſcionably performed.

XI. Beſides the ordinary duties in Families, which are above mentioned, extraordinary duties both of Humiliation and Thankſgiving are to be careſully performed in Families, when the Lord by extraordinary occaſions (private or publick) calleth for them.

XII. Seeing the Word of God requireth, That we ſhould conſider one another to provoke unto love and good works; Therefore at all times, and ſpecially in this time, wherein prophaneſſe abounds, and Mockers, walking after their own luſts, think it ſtrange that others run not with them to the ſame exceſſe of riot, Every Member of this Kirk ought to ſtir up themſelves and one another to the duties of mutual Edification, by Inſtruction, Admonition, Rebuke, exhorting one another to manifeſt the grace of God, in denying ungodlineſſe and worldly luſts, and in living godlily, ſoberly, and righteouſly in this preſent world, by comforting the feeble-minded, and praying with or for one another; Which duties reſpectively are to be performed upon ſpecial occaſions offered by Divine Providence; as namely, when under any calamity, groſſe or great difficulty, counſel or comfort is ſought, or when an Offender is to be reclaimed by private Admonition, and if that be not effectual, by joyning one or two more in the Admonition, according to the rule of Chriſt, that in the mouth of two or three witneſſes every word may be eſtabliſhed.

XIII. And becauſe it is not given to every one to ſpeak a word in ſeaſon to a wearied or diſtreſſed conſcience, it is expedient, that a perſon (in that caſe) finding no eaſe after the uſe of ordinary means private and publick, have their addreſſe to their own Paſtor, or ſome experienced Chriſtian: But if the perſon troubled in Conſcience be of that condition, or of that ſex, that Diſcretion, Modeſty, or fear of ſcandal, requireth a godly, grave, and ſecret Friend to be preſent with them in

their

their ſaid addreſſe, it is expedient that ſuch a Friend be preſent.

XIV. When Perſons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any neceſſary occaſions, as they would have the Lord their God with them whitherſoever they go, they ought to walk with God, and not neglect the duties of Prayer and Thankſgiving, but take care that the ſame be performed by ſuch as the Company ſhall judge fitteſt; and that they likewiſe take heed that no corrupt communication proceed out of their mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the Hearers.

The drift and ſcope of all theſe directions is no other but that upon the one part the power and practice of godlineſſe among all the Miniſters and Members of this Kirk, according to their ſeveral places and vocations, may be cheriſhed and advanced, and all impiety and mocking of religious Exerciſes ſuppreſſed; And upon the other part, that under the name and pretext of Religious Exerciſes no ſuch Meetings or Practices be allowed, as are apt to breed Error, Scandal, Schiſm, contempt or miſregard of the publick ordinances and Miniſters, or neglect of the duties of particular callings, or ſuch other evils as are the works not of the Spirit, but of the Fleſh, and are contrary to truth and peace.

A. KER.

FINIS.

TO
The Right Honourable the Lords and Commons Assembled in *Parliament*;

The humble Advice of the Assembly of Divines now, by Authority of *Parliament*, sitting at *WESTMINSTER*.

Concerning a Confession of Faith.

CHAP. I.

Of the Holy Scripture.

ALthough the Light of Nature, and the works of Creation and Providence do so far manifest the Goodness, Wisdom, and Power of God, as to leave men unexcusable *a*; yet are they not sufficient to give that knowledge of God and of his Will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his

(a) Rom. 2. 14, 15. v. 14.] *for when the Gentiles which have not the Law, do by nature the things contained in the) Law, these having not the Law are a Law unto themselves*, v. 15.] which shew the work of the *Law written in their hearts*, *their conscience* also *bearing witness*, and *their thoughts the mean while accusing, or excusing one another.* Rom. 1. 19, 20. v. 19.] Because that which *may be known of God, is manifest in them*, for God hath *shewed it* unto them. Vers. 20.] For the invisible things of him, from the Creation of the world are *clearly seen*, being understood by the things that are made, even his eternal power and godhead, *so that they are without excuse.* Psalm. 19. 1, 2, 3. v. 1.] The heavens *declare the glory* of God, and the firmament *sheweth* his *handy work.* V. 2.] Day unto day uttereth *speech*, and night unto night sheweth *knowledge*, V. 3.] There is no *speech nor language*, where *their voyce is not heard.* Rom. 1. 32. Who *knowing* the Judgement of God, that they which commit such things are *worthy of death*, not only *do the same*, but have *pleasure* in them that do them. Rom. 2. 1. therefore thou art *inexcusable* O man whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy self, for thou that judgest doest the same things. (b) 1 Cor. 1. 21. for after that in the wisdom of God, the world by *wisdom knew not God*, It pleased God by the foolishness of preaching to save them that believe 1 Cor. 2. 13, 14 v. 13.] which things also we speak not in the words which *mans wisdom teacheth*, But which the Holy Ghost teacheth, comparing spiritual things with spiritual. V. 14.] But the *natural man* receiveth not the things of the Spirit of God, for they are *foolishness unto him*, neither can he know them, because they are *spiritually discerned.*

Church *c*; and afterwards for the better preſerving and propagating of the Truth, and for the more ſure eſtabliſhment and comfort of the Church againſt the corruption of the fleſh, and the malice of Satan and of the world, to commit the ſame wholly unto writing *d*: which maketh the Holy Scripture to be moſt neceſſary *e*; thoſe former wayes of Gods revealing his Will unto his people, being now ceaſed *f*.

(*c*) Heb. 1. 1. God who at *ſundry times*, and in *divers manners* ſpake in times paſt unto the Fathers by the Prophets.

(*d*) 1 Prov. 22. 19, 20, 21. v. 19.] that thy truſt may be in the Lord, I have *made known* to thee this day, even to thee. V. 20.] have not I *written* to thee excellent things in counſels and knowledge? V. 21.] that I might make thee *know the certainty* of the words of truth, that thou mighteſt anſwer the words of truth to them that ſend to thee? Luk. 1. 3, 4. V. 3.] It ſeemed good to me alſo having had perfect underſtanding of all things from the very firſt, to write unto thee in order moſt excellent *Theophilus*. V. 4.] that thou mighteſt *know the certainty* of thoſe things, wherein thou haſt been inſtructed. Rom. 15. 4. for whatſoever things were written aforetime, *were written* for our learning, that we through patience and comfort of the Scriptures, might have hope. Mat. 4. 4, 7, 10. v. 4.] But he anſwered and ſaid, *it is written*, man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. V. 7.] Jeſus ſaid unto him, it is written again, thou ſhalt not tempt the Lord thy God. V. 10.] then ſaith Jeſus unto him, get thee hence Satan, for it *is written*, thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve. Iſa. 8. 19, 20. v. 19.] And when they ſhall ſay unto you ſeek unto them that have familiar Spirits, and unto wizards that peep, and that mutter, ſhould not a people ſeek unto their *God*, for the living to the dead? V. 20.] to the Law, and to the Teſtimony, If they ſpeak not according to *this word*, it is becauſe there is no light in them. (*e*) 2 Tim. 3. 15. And that from a child thou haſt known the holy Scriptures, which are able to make thee *wiſe unto Salvation* through Faith which is in Chriſt Jeſus. 2 Pet. 1. 19. we have alſo a more ſure word of Prophecie, whereunto ye do *well* that ye *take heed*, as to a light that ſhineth in a dark place, untill the day dawn, and the day ſtar ariſe in your hearts. (*f*) Heb. 1. 1, 2. V. 1.] God who at ſundry times, and in divers manners ſpake in times paſt unto the Fathers by the *Prophets*. V. 2.] hath in theſe laſt dayes ſpoken unto us *by his Son*, whom he hath appointed heir of all things, by whom alſo he made the worlds.

II. Under the name of Holy Scripture, or the word of God written, are now conteined all the Books of the Old and New Teſtament, which are theſe.

Of the Old Teſtament.

Geneſis.	*II. Samuel.*	*Pſalms.*
Exodus.	*I. Kings.*	*Proverbs.*
Leviticus.	*II. Kings.*	*Eccleſiaſtes.*
Numbers.	*I. Chronicles.*	*The Song of Songs.*
Deuteronomie.	*II. Chronicles.*	*Iſaiah.*
Joſhua.	*Ezra.*	*Jeremiah.*
Judges.	*Nehemiah.*	*Lamentations.*
Ruth.	*Eſther.*	*Ezekiel.*
I. Samuel.	*Job.*	*Daniel.*
		Hoſea.

Hoſea.	*Jonah.*	*Zephaniah.*
Joel.	*Micah.*	*Haggai.*
Amos.	*Nahum.*	*Zechariah.*
Obadiah.	*Habakkuk.*	*Malachi.*

Of the New Teſtament.

Matthew.	*Galatians.*	*The Epiſtle to the Hebrews.*
Mark.	*Epheſians.*	*The Epiſt. of James.*
Luke.	*Philippians.*	*The firſt and ſecond Epiſtles of Peter.*
John.	*Coloſſians.*	*The firſt, ſecond, and third Epiſtles of John.*
The Acts of the Apoſtles.	*Theſſalonians I.*	*The Epiſtle of Jude.*
Pauls Epiſtles to the Romans.	*Theſſalonians II.*	*The Revelation.*
Corinthians I.	*To Timothy I.*	
Corinthians II.	*To Timothy II.*	
	To Titus.	
	To Philemon.	

All which are given by inſpiration of God, to be the Rule of faith and life *g*.

(*g*) Luke 16.29,31. v. 29.] *Abraham* ſaith unto him, they *have Moſes* and *the Prophets*, let them hear them. v. 31.] And he ſaid unto him, If they hear not *Moſes and the Prophets*, neither will they be perſwaded, though one roſe from the dead. Eph. 2.20. And are built upon the *foundation* of the *Apoſtles and Prophets*, Jeſus Chriſt himſelf being the chief *corner ſtone*. Rev. 22. 18,19. v. 18.] for I teſtifie unto every man that heareth the words of the *Prophecie* of this Book, If any man *ſhall add* unto theſe things, God ſhall adde unto him the plagues that are written in this Bock. V. 19.] And if any man ſhall take away from the words of the Book of *this Propheſie*, God ſhall take his part out of the Book of life, and out of the Holy City, and from the things which are written in this Bock. 2 Tim. 3. 16. All Scripture is *given by inſpiration of God*, and is profitable for *doctrine*, for *reproof*, for *correction*, for *inſtruction in righteouſneſs*.

III. The Books commonly called Apocrypha, not being of Divine inſpiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwiſe approved, or made uſe of, than other humane Writings *h*.

(*h*) Luke 24. 27.44. v. 27.] And *beginning at Moſes* and all the *Prophets* he *expounded* unto them in all the Scriptures, the things concerning himſelf. v. 44.] And he ſaid unto them, theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled, which are written in *the Law of Moſes, and in the Prophets*, and in the *Pſalms* concerning *me*, Rom. 3. 2. Much every way, chiefly becauſe unto them were committed the *Oracles of God*. 2 Per. 1. 21. for the Prophecie came not in old time by the will of man, but *holy men of God* ſpake as they were moved *by the Holy Ghoſt*.

IV. The authority of the Holy Scripture, for which it ought to be believed & obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof; and therefore it is to be received, because it is the Word of God *i*.

(*i*) 2 Pet. 1. 19, 21. v. 19.] we have also a *more sure word of Propheeie*, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. V. 21.] for the Prophecie came not in old time by the will of man, but *holy men of God* spake as they were *moved by the Holy Ghost*. 2 Tim 3. 16. All Scripture is *given by inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 1 John 5. 9. If we receive the witness of men, the *witness of God is greater*, for this is the witness of God, which he hath testified of his Son. 1 Thes. 2. 13. for this cause also thank we God without ceasing, because when ye received the *word of God* which ye heard of us, ye received it not *as the word of men*, but (as it is in truth) the *word of God*, which effectually worketh also in you that believe.

V. We may be moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture *k*. And the heavenliness of the Matter, the efficacy of the Doctrine, the majesty of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments whereby it doth abundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance of the infallible truth, and Divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by, and with the Word, in our hearts *l*.

(*k*) 1 Tim. 3. 15. But if I tarry long that thou may'st know how thou oughtest to behave thy self in the house of God, which is the Church of the living God, the *pillar and ground of the truth*.

(*l*) 1 John. 2. 20, 27. v. 20.] but ye have an *unction from the holy one*, and ye know all things. V. 27.] but the *anointing* which ye have received of him *abideth in you*, and yee need not that any man teach you; But as the same anointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, ye shall abide in him. John 16. 13, 14. v. 13.] howbeit when he the *Spirit of truth* is come, he will guide you into all truth, for he shall not *speak of himself*, but whatsoever he *shall hear*, that shall he speak, and he will shew you things to come. V. 14.] he shall glorifie me, for he *shall receive* of *mine*, and shall shew it unto you. 1 Cor. 2. 10, 11, 12. v. 10.] but God hath revealed them to *us by his Spirit*, for the Spirit searcheth all things, yea the deep things of God. V. 11.] for what man knoweth the things of a man, save the spirit of man which is in him, even so the *things of God* knoweth no man, but *the Spirit of God*. V. 12.] now we have received not the Spirit of the world, but the *Spirit which is of God*, that we might *know* the things that are freely given to us of God. Isa. 59. 21. as for me this is my Covenant with them saith the Lord, *my Spirit that is upon thee, and my words* which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

VI. The

VI. The whole Counsel of God concerning all things necessary for his own Glory, mans salvation, Faith and Life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men *m*. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word *n*: And that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane Actions and Societies, which are to be ordered by the Light of Nature, and Christian Prudence, according to the general Rules of the Word, which are alwayes to be observed *o*.

(*m*) 2 Tim. 3. 15, 16, 17. v. 15.] And that from a Child thou hast known the *holy Scriptures*, which are able to make *thee wise unto Salvation* through Faith, which is in Christ Jesus. V. 16.] all Scripture is given by inspiration of God and is *profitable* for doctrine, for reproof, for correction, for instruction in righteousness. V. 17.] that the man of God may be *perfect throughly furnished unto all good works*. Gal. 1. 8, 9. v. 8.] But though we or an Angel from heaven *preach any other Gospel* unto you, than that we have preached unto you, let him be accursed. V. 9.] as we said before, so say I now again; If any man *preach any other Gospel* unto you than that ye have received, let him be accursed. 2 Thess. 2. 2. that ye be not soon shaken in mind, or be troubled, *neither by Spirit, nor by word, nor by letter* as from us, as that the day of Christ is at hand. (*n*) John 6. 45. It is written in the Prophets, and they shall be all *taught of God*, every man therefore that hath heard, and hath *learned of the Father* commeth unto me. 1 Cor 2. 9, 10, 11, 12. v. 9.] but as it is written, eye *hath not seen, nor ear heared*, neither have *entred into the heart of man*, the things which God hath prepared for them that love him. V. 10.] But God hath *revealed them* unto us by *his Spirit*, for the Spirit searcheth all things, yea, the deep things of God. V. 11.] for what man knoweth the things of a man, save the spirit of man which is in him? even so *the things of God knoweth* no man, but *the Spirit of God*. V. 12.] now we have received not the Spirit of the world, but the *Spirit which is of God*, that *we might know the things* that are freely given to us of God. (*o*) 1 Cor. 11. 13, 14. v. 13.] Judge in your selves, is *it comely* that a woman pray unto God uncovered. V. 14.] doth not even *nature it self teach you*, that if a man have long hair, it is a shame unto him. 1 Cor. 14. 26, 40. v. 26.] How is it then brethren, when you come together every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation, let all *things be done unto edifying*. V. 40.] Let all *things be done decently and in order*.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all *p*: yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the Learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*.

(*p*) 2 Pet. 3. 16. As also in all his Epistles speaking in them of these things, in wch are some things *hard to be understood*, which they that are *unlearned and unstable wrest*, as they do also the other Scriptures, *unto their own destruction*. (*q*) Psa. 119. 105, 130. v. 105.] thy *word* is a *Lamp* unto my Feet, *and a light* unto my Path. V. 130.] the entrance of thy words giveth *light*, it giveth *understanding unto the simple*.

VIII. The

VIII. The Old Teſtament in Hebrew (which was the Native Language of the People of GOD of old,) and the New Teſtament in Greek, (which at the time of the writing of it was moſt generally known to the Nations) being immediately inſpired by God, and by his ſingular care and Providence kept pure in all Ages, are therefore Authentical *r*; ſo as in all Controverſies of Religion, the Church is finally to Appeal unto them *ſ*. But becauſe theſe Original Tongues are not known to all the people of God, who have right unto, and intereſt in the Scriptures, and are commanded in the fear of God, to read and ſearch them *t*, therefore they are to be tranſlated into the Vulgar Language of every Nation unto which they come *u*, that the Word of God dwelling plentifully in all, they may worſhip him in an acceptable manner *w*; and through patience and comfort of the Scriptures may have hope *x*.

(*r*) Mat. 5. 18. for verily I ſay unto you, till heaven and earth paſs, *one jot, or one tittle ſhall in no wiſe paſs from the Law, till all be fulfilled.* (*ſ*) Iſa. 8. 20. to *the Law, and to the Teſtimony*, If they ſpeak not according to this word, it is becauſe there is no light in them. Acts 15. 15. And to this *agree the words of the Prophets*, as it is written. John 5. 39, 46. v. 39.] *Search the Scriptures*, for in them ye think ye have eternal life, and they are they which teſtifie of me. V. 46.] for had ye *believed Moſes*, ye would have believed me, *for he wrote of me.* (*t*) John 5. 39. *Search the Scriptures*, for in them ye think ye have eternal life, and they are they that teſtifie of me, (*u*) 1 Cor. 14. 6, 9, 11, 12, 24, 27, 28. v. 6.] Now Bretheren, If I come unto you *ſpeaking with tongues*, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine. V. 9.] So likewiſe you, except ye utter by the tongue *words eaſie to be underſtood*, how ſhall it be known what is ſpoken, for ye ſhall ſpeak into the aire. V. 11.] therefore If I *know not the meaning of the voyce*, I ſhall be unto him that ſpeaketh a *Barbarian*, and he that ſpeaketh ſhall be a *Barbarian* unto me. V. 12.] Even ſo ye foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excell to the *edifying of the Church*. V. 24.] But if all *Propheſie*, and there come in one that believes not, or one *unlearned, he is* convinced of all, he is judged of all. V. 27.] If any man ſpeak in an unknown tongue, let it be by two, or at moſt by three, and that by courſe, and *let one interpret*. V. 28.] But if there *be no interpreter*, let him keep *ſilence in the Church*; and let him ſpeak to himſelf and to God. (*w*) Col. 3. 16. Let the word of Chriſt *dwell in you richly in all wiſdom*, teaching and admoniſhing one another in Pſalms, and Hymns, and ſpiritual Songs, ſinging with *grace in your hearts* to the Lord. (*x*) Rom. 15. 4. for whatſoever things were written aforetime, were written for our Learning, that we *through patience and comfort of the Scriptures might have hope.*

IX. The infallible rule of Interpretation of Scripture is the Scripture it ſelf; and therefore when there is a Queſtion about the true and full ſenſe of any Scripture (which is not manifold, but one) it muſt be ſearched and known by other places that ſpeak more clearly *y*.

(*y*) 2 Pet. 1. 20, 21. Knowing this firſt, that no Prophecie of the Scripture, is *of any private interpretation.* V. 21.] for the Prophecie came not in old time by *the will of man*, but holy men of God ſpake as they were moved by the holy Ghoſt. Acts 15. 15, 16. v. 15.] And *to this agree the words of the Prophets*, as it is written, V. 16.] After this I will return, and will build again the Tabernacle of *David* which is fallen down, and I will build again the ruines thereof, and I will ſet it up.

X. The

X. The Supreme Judge, by which all Controversies of Religion are to be determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of men, and private spirits are to be examined; and in whose sentence we are to rest; can be no other but the Holy Spirit speaking in the Scripture z.

(z) Mat. 22.29,31, v.29. Jesus answered and said unto them. Ye do *erre not knowing the Scriptures*, nor the power of God. V. 31.] But as touching the resurrection of the dead, *have you not read* that which was spoken to you by God saying. Eph. 2. 20. And are built upon the *foundation of the Prophets and Apostles*, Jesus Christ himself being the chief corner stone. Acts 28. 25. And when they agreed not among themselves, they departed after that *Paul* had spoke one word, well *spake the Holy Ghost* by *Esaias* the Prophet unto our Fathers.

CHAP. II.

Of God, and of the Holy Trinity.

THere is but one only *a*, living and true God *b*, who is infinite in Being & Perfection *c*, a most pure Spirit *d*, invisible *e*, without body, parts *f*, or passions *g*,

(*a*) Deut. 6. 4. Hear O *Israel*, the Lord *our God is one Lord*. 1 Cor. 8. 4, 6. v. 4.] As concerning therefore the eating of those things that are offered in Sacrifice unto Idols, we know that an Idol is nothing in the world, and that there is *none other God but one*. V. 6.] But *to us there is but one God* the Father, of whom are all things, and we in him, and one Lord Jesus Christ by whom are all things, and we by him (*b*) 1 Thess. 1. 9. for they themselves shew of us what manner of entring in we had unto you, and how ye turned to God from Idols to serve *the living & true God*. Jer. 10. 10. But the Lord is the *true God, he is the living God*, and an everlasting King (*c*) Job 11. 7,8,9. v. 7.] canst thou by searching find out God, *canst thou find out the Almighty unto perfection?* V. 8.] It is as *high as heaven*, what canst thou do, *deeper than hell*, what canst thou know? V 9. The measure thereof is *longer than the Earth, and broader than the Sea*. Job 26. 14. Lo these are parts of his wayes, but *how little a portion is heard of* him, but the *thunder of his power who can understand?* (*d*) John 4.24. *God is a Spirit*, and they that worship him, must worship him in spirit and in truth, (*e*) 1 Tim. 1 17. now unto the King eternal, immortal, *invisible*, the only wise God, be honour and glory for ever and ever, *Amen*. (*f*) Deut. 4. 15, 16. v. 15.] take ye therefore good heed unto your selves, for *ye saw no manner of similitude* on the day that the Lord spake unto you in *Horeb*, out of the midst of the fire. V. 16.] Lest ye corrupt your selves, and *make you a graven Image, the similitude of any figure*, the likeness of Male or Female. John 4. 24. *God is a Spirit*, and they that worship him, must worship him in Spirit and in Truth. Luke 24. 29. behold my hands and my feet, that it is I my self, handle me and see, For a *Spirit hath not flesh and bones as ye see me have*. (*g*) Acts 14. 11, 15. v. 11.] And when the people saw what *Paul* had done, they list up their voyces saying in the speech of *Lycaonia, the gods are come down to us* in the likeness of men. V. 15.] And saying, Sirs, why do ye these things, *we* also *are men of like passions* with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the Sea, and all things that are therein.

immutable *b*, immense *i*, eternal *k*, incomprehensible *l*, almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the Counsel of his own immutable and most righteous Will *r*, for his own glory *s*, most loving *t*, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin *u*, the rewarder of them that diligently seek him *w*; and withall, most just & terrible in his judgments *x*, hating all sin *y*,

(*h*) Jam. 1. 17. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, *with whom is no variableness, nor shadow of turning.* Mal. 3. 6. for I am the Lord, I *change not*, therefore ye Sons of *Jacob* are not consumed. (*i*) 1 Kings 8. 27. But will God indeed dwell on the earth? *behold, the heaven, and heaven of heavens cannot contain thee*, how much less this house that I have builded. Jer. 23. 23, 24. v. 23.] Am I *a God at hand* saith the Lord, and *not a God a far off?* V. 24.] can any hide himself in secret places, that I shall not see him saith the Lord, *do not I fill heaven and earth?* saith the Lord. (*k*) Psalm. 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the earth and the world, even *from everlasting to everlasting, thou art God.* 1 Tim 1. 17. Now unto the *King eternall*, immortal, invisible, the only wise God, be honour and glory for ever and ever, *Amen.* (*l*) Psal. 145. 3. Great is the Lord, and greatly to to be praised, and *his greatness in unsearchable.* (*m*) Gen. 17. 1. And when *Abraham* was ninety years old and nine, the Lord appeared to *Abraham*, and said unto him, *I am the Almighty God*, walk before me, and be thou perfect. Rev. 4. 8. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night saying, Holy, holy, holy, *Lord God Almighty* which was, and is, and is to come. (*n*) Rom. 16. 27. to *God onely wise* be glory, through Jesus Christ for ever, *Amen.* (*o*) Isa. 6. 3. And one cryed unto another and said, *Holy, holy, holy, is the Lord of Hosts*, the whole Earth is full of his glory. Rev. 4. 8. See Letter M. immediately foregoing. (*p*) Psal. 115. 3. But our God is in the heavens, he *hath done whatsoever he pleaseth.* (*q*) Exod. 3. 14. and God said unto *Moses*, *I am, that I am*, and he said, thus shalt thou say unto the children of Israel, *I am* hath sent me unto you. (*r*) Eph. 1. 11. In whom also we have obtained an inheritance being predestinated according to the purpose of him, who *worketh all things after the Counsell of his own will.* (*s*) Prov. 16. 4. the Lord hath *made all things for himself*, yea even the wicked for the day of evill. Rom. 11. 36. for of him, and through him, *and to him are all things*, to whom be glory for ever and ever, *Amen.* (*t*) 1 John 4. 8, 16. v. 8.] he that loveth not, knoweth not God, for *God is Love.* V. 16. and we have known and believed the love that God hath to us; *God is Love*, and he that dwelleth in love, dwelleth in God, and God in him. (*u*) Exo. 34. 6, 7. v. 6.] And the Lord passed by before him and proclaimed, The Lord, the Lord God, *merciful and gracious, long suffering and abundant in goodness and truth.* V. 7. *Keeping mercy for thousands, forgiving iniquity, and transgression and sin*, and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and unto the fourth generation. (*w*) Heb. 11. 6. but without faith it is impossible to please him, for he that commeth to God must believe that he is, and that he is *a rewarder of them that diligently seek him.* (*x*) Nehem. 9. 32, 33. v. 31.] Now therefore our God, the great, the mighty and *the terrible God*, who keepest Covenant and Mercy, let not all the trouble seem little before thee that hath come upon us, on our Kings, on our Princes, and on our Priests, and on our Prophets, and on our Fathers, and on all thy people, since the time of the Kings of *Assyria* unto this day. V. 33.] Howbeit *thou art just in all that is brought upon us*, for *thou hast done right*, but *we* have done *wickedly.* (*y*) Psal. 5. 5, 6. v. 5.] The foolish shall not stand in thy sight, *thou hatest all workers of iniquity.* V. 6.] thou shalt destroy them that speak leasing, the *Lord will abhor the bloody and deceitful man.*

and

and who will by no means cleer the guilty *z*.

(*z*) Nahum 1. 2, 3. v. 2.] God is jealous and the Lord revengeth, the Lord revengeth and is furious, the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. V. 3.] the Lord is slow to anger, and great in power, *and will not at all acquit the wicked*, the Lord hath his way in the whirl-wind, and in the storm, and the clouds are the dust of his feet, Exod. 34. 7. keeping mercy for thousands, forgiving iniquity, & transgression, and sin, and that *will by no means clear the guilty*, visiting the iniquities of the Fathers upon the children, and upon the childrens children unto the third and fourth generation.

II. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*, in, and of himself; and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone Fountain of all Being, of whom, through whom, and to whom are all things *g*; and hath most Soveraign Dominion over them, to do by them, for them, or upon them whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his knowledge is infinite, infallible, and independent upon the creature *k*, so as nothing is

(*a*) John 5. 26. for as the *father hath life in himself*, so hath he given to the Son to have life in himself. (*b*) Acts 7. 2. And he said, Men, brethren, and fathers hearken, *the God of glory* appeared unto our Father *Abraham*, when he was in *Mesopotamia* before he dwelt in *Charran*. (*c*) Psal. 119. 68. *thou art good and doest good*, teach me thy Statutes. (*d*) 1 Tim. 6. 15. which in his times he shall shew *who is the blessed* and only potentate, the King of Kings, and Lord of Lords. Rom. 9. 5. whose are the Fathers, and of whom as concerning the flesh Christ came, who is *over all God blessed for ever*, Amen. (*e*) Acts 17. 24, 25. v. 24.] God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands V. 25.] Neither is worshiped with mens hands, *as though he needed any thing*, seeing he giveth to all life and breath and all things. (*f*) Job 22. 2, 3. v. 2.] *Can a man be profitable unto God*, as he that is wise, may be profitable unto himself? V. 3.] Is it any pleasure to the Almighty, that thou art righteous, *or is it gain to him*, that thou makest thy wayes perfect? (*g*) Rom. 11. 36. for *of him, and through him, and to him are all things*, to whom be glory for ever, *Amen*. (*h*) Rev. 4. 11. Thou art worthy O Lord to receive glory and honour, and power: for *thou hast created all things, and for thy pleasure they are and were created*. 1 Tim. 6. 15. See Letter D. immediately foregoing. Dan. 4. 25, 35. v. 25.] That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as Oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee till thou know that *the most high ruleth in the Kingdom of men, and giveth it to whomsoever he will*. V. 35.] And all the Inhabitants of the earth are reputed as nothing, and *he doth according to his will in the Army of heaven*, and among the inhabitants of the earth, and *none can stay his hand, or say unto him, what doest thou?* (*i*) Heb. 4. 13. Neither is there any creature that is not manifest in his sight, but *all things are naked and opened unto the eyes of him* with whom we have to do. (*k*) Rom. 11. 33, 34. v. 33. Oh *the depth of the riches, both of the wisdom and knowledge of God*, how unsearchable are his Judgements, and his wayes past finding out. V. 34.] For *who hath known the mind* of the Lord, *or who* hath *been his Counseller?* Psal. 147. 5. Great is our Lord and of great power, *his understanding is infinite*.

to him contingent or uncertain *l*. He is most holy in all his counsels, in all his works, and in all his commands *m*. To him is due from Angels and Men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them *n*.

(*l*) Acts 15. 18. *Known unto God are all his works* from the beginning of the world. Ezek. 11. 5. And the Spirit of the Lord fell upon me and said unto me, Speak thus, saith the Lord, Thus have ye said O house of *Israel*, for *I know the things that come into your mind every one of them.* (*m*) Psalm. 145. 17. The *Lord is righteous in all his wayes*, and *holy in all his works*. Rom. 7. 12. Wherefore *the Law is holy*, and *the Commandement holy and just and good.* (*n*) Rev. 5. 12, 13, 14. v. 12.] Saying with a loud voyce, *Worthy is the Lamb that was slain, to receive power and riches, and wisdom and strength, and honour and glory*, and blessing, V. 13.] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the Sea, and all that are in them heard *it saying*, *Blessing, honour, glory and power be unto him that sitteth upon the throne*, and unto the Lamb for ever and ever. V. 14.] And the four beasts said, *Amen*, and the four and twenty Elders *fell down and worshipped him* that liveth for ever and ever.

III. In the Unity of the God-head there be Three Persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost *o*. The Father is of none, neither begotten, nor proceeding: The Son is eternally begotten of the Father (*p*: the Holy Ghost eternally proceeding from the Father and the Son *q*.

(*o*) 1 John 5. 7. For *there are three that bear record* in heaven, the Father, the word, and the Holy Ghost, and *these three are one*, Mat. 3. 16, 17. v. 16.] And Jesus when hee was Baptized, went up straight way out of the water, and Loe the heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. V. 17.] And Loe a voyce from heaven saying, *This is my beloved Son*, in whom I am well pleased. Mar. 28. 19. Go ye therefore, and teach all Nations, Baptizing them *in the name of the Father, and of the Son, and of the Holy Ghost*. 2 Cor. 13. 14 The *grace of the Lord Jesus Christ*, and the love *of God, and the Communion of the Holy Ghost* be with you all, *Amen.* (*p*) John 1. 14, 15. v. 14.] And the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the *only begotten of the Father*, full of grace and truth. V. 18.] No man hath seen God at any time, *the only begotten* Son which is in the bosom of the Father, he hath declared him. (*q*) Joh 5. 26 But when the comforter is come, whom I will send unto you from the Father, even *the Spirit of truth, which proceedeth from the Father*, he shall testifie of me. Gal. 4. 6. And because you are sons, God hath sent forth the *Spirit of his Son into your hearts, crying Abba Father.*

CHAP. III.

Of Gods eternal Degree.

GOD from all eternity, did, by the most wise and holy Council of his own Will, freely, and unchangeably

changeably ordain whatsoever comes to pass *a*. Yet so, as thereby, neither is God the Author of sin *b*, nor is violence offered to the will of the Creatures, nor is the Liberty or contingency of second Causes taken away, but rather established *c*.

(*a*) Eph. 1. 11. In whom also we have obteined an inheritance, being predestinated according to the *purpose* of him, who *worketh all things after the Counsell of his own will.* Rom. 11. 33. Oh the *depth of the riches, both of the wisdom and knowledge* of God, how unsearchable are his Judgements, and his wayes past finding out? Heb. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise, the *immutability of his Council*, confirmed it by an Oath. Rom. 9. 15, 18, v. 15.] For he saith to *Moses*, I will have mercy *on whom I will* have mercy, and I will have compassion *on whom I will have* compassion. V. 18.] Therefore hath he mercy *on whom he will* have mercy, and *whom he will* he hardneth. (*b*) Jam. 1. 13, 17. v. 13.] let no man say when he is tempted, *I am tempted of God*, for God cannot be tempted with evill, *neither tempteth he any man.* V. 17.] *Every good gift*, and every *perfect gift is from above*, and commeth down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John 1. 5. This then is the message which we have heard of him and declare unto you, that God is light, and *in him is no darkness at all.* (*c*) Acts 2. 23. Him being delivered by *the determinate Council and foreknowledge of God, ye have taken, and by wicked hands have* crucified and slain. Mat. 17. 12. And I say unto you, that *Elias* is come already, and they knew him not, but have done *unto him whatsoever they listed*, likewise shall also the Son of man suffer of them, Acts 4. 27, 28. v. 27.] For of a truth, against that Holy Child Jesus, whom thou hast anointed, both *Herod*, and *Pontius Pilate*, with the Gentiles, and the people of *Israel* were gathered together, V. 28.] For to do whatsoever thy *hand and thy Council determined* before to be done. John 19. 11. Jesus answered, Thou couldest have no power at all against me, except it *were given thee from above*, therefore he that delivered me unto thee, hath the greater sin. Prov. 16 33. The Lot is cast into the lap, but the *whole disposing thereof is of the Lord.*

II. Although God knows whatsoever may, or can come to pass upon all supposed conditions *d*, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions *e*.

(*d*) Acts 15.] 18. *Known* unto God are *all his works* from the beginning of the world. 1 Sam. 23. 11, 12. v. 11.] *Will the men of Keilah* deliver me up into his hands, *will* Saul *come down* as thy Servant hath heard? O Lord God of *Israel*, I beseech thee tell thy servant, and *the Lord said he will come down.* V. 12.] Then said *David*, *will* the men of *Keilah* deliver me and my men into the hand of *Saul*, and the Lord said *They will* deliver thee up. Matth. 11. 21, 23. v. 21.] Woe unto thee *Corazin*, woe unto thee *Bethsaida*, If the mighty works which were done in you had been done in *Tyre* & *Sidon*, *they would have repented long ago* in Sack-cloath & Ashes. V. 23.] And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained untill this day. (*e*) Ro. 9. 11, 13, 16, 18. v. 11.] For *the Children being not yet born, neither having done any good or evill*, that the purpose of God according to election might stand, not of works, but of him that calleth. V. 13.] As it is written, *Jacob have I loved*, but *Esau have I hated.* V. 16.] So then, it is not of him that willeth, nor of him that runneth, *but of God that sheweth mercy.* V. 18.] Therefore hath he mercy *on whom he* will have mercy, and *whom he will* he hardneth.

III. By the decree of God, for the manifestation of his glory, so me men and Angels *f* are predestinated

(*f*) 1 Tim. 5. 21. I charge thee before God and the Lord Jesus Christ, and the *Elect Angels*, that thou observe these things, without preferring one before another, doing nothing by partiality. Mat. 25. 41. Then shall he say also unto them on the left hand, depart from me ye cursed into everlasting fire prepared for *the Devil and his Angels.*

unto everlasting life, and others fore-ordained to everlasting death *g*.

(*g*) Rom. 9. 22, 23: v. 22.] What if God willing to shew his wrath, and to make his power known, indured with much long suffering the *Vessels of wrath* fitted to destruction? V. 23.] And that he might make known the riches of his glory on the *vessels of mercy*, which he had afore prepared unto glory. Eph. 1. 5,6. v. 5.] Having *predestinated* us unto the *adoption of Children* by Jesus Christ to himself according to the good pleasure of his will. V. 6.] To the praise of the glory of his grace, wherein he hath made *us accepted* in the beloved. Prov. 16. 4. The Lord hath made all things for himself, yea the *wicked for the day of Evill.*

IV. These Angels and men thus predestinated and fore-ordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished *h*.

(*h*) 2 Tim. 2. 19. Nevertheless the foundation of God standeth sure, having this Seal, the Lord *knoweth them that are his*. And let every one that nameth the name of Christ depart from iniquity. John 13. 18. I speak not of you all, I know *whom I have chosen*, but that the Scripture may be fulfilled, he that eateth bread with me, hath lift up his heel against me.

V. Those of man-kind that are predestinated unto Life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret Council and good pleasure of his Will, hath chosen in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore sight of Faith, or Good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving thereunto *k*, and all to the praise of his glorious grace *l*.

(*i*) Eph. 1. 4, 9, 11. v. 4.] According as he hath *chosen* us in him *before the foundation of the world* that we should be holy and without blame before him in love. V. 9. Having made known unto us the mystery of his will according to his good pleasure wch he *had purposed* in himself. V. 11.] In whom also we have obteined an inheritance, being *predestinated according to the purpose* of him, who worketh all things after the Council of his will. Ro. 8 30. Moreover whom he did *predestinate* them he also called, whom he called, them he also justified, & whom he justified, them he also glorified. 2 Tim. 1. 9. Who hath saved us, & called us with an holy calling, not according to our works, but *according to his own purpose & grace*, wch was given us in Christ Jesus *before the world began*. 1 Thes. 5. 9. For God hath not *appointed* us to wrath, but *to* obtein *Salvation* by our Lord Jesus Christ. (*k*) Ro. 9. 11, 13, 16. See Letter K. immediately foregoing. Eph. 1. 4. 9. See Letter I immediately foregoing. (*l*) Eph. 1. 6, 12. v. 6.] To *the praise of the glory* of his grace, wherein he hath made us accepted in the beloved. V. 12.] That we should be *to the praise of his glory*, who first trusted in Christ.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will,

Will, fore-ordained all the means thereunto *m*. Wherefore they who are elected, being fallen in *Adam*, are redeemed by Chriſt *n*, are effectually called unto faith in Chriſt, by his Spirit working in due ſeaſon, are juſtified, adopted, ſanctified *o*, and kept by his power through faith unto Salvation *p*. Neither are any other redeemed by Chriſt, effectually called, juſtified, adopted, ſanctified and ſaved, but the elect only *q*.

(*m*) 1 Pet. 1. 2. *Elect* according to the foreknowledge of God the Father *through ſanctification* of the Spirit unto *obedience*, and *ſprinkling* of the blood of Jeſus Chriſt. Eph. 1. 4, 5. v. 4.] According as he hath choſen us in him before the foundation of the world, that we ſhould *be holy and without blame* before him in love. V. 5.] Having predeſtinated us unto the *adoption of Children* by Jeſus Chriſt to himſelf, according to the good pleaſure of his will. Eph. 2. 10. For we are his workmanſhip *Created* in Chriſt Jeſus *unto good works*, which God hath before ordained that we *ſhould walk in them*. 2 Theſſ. 2. 13. But we are bound to give thanks alway to God for you Brethren beloved of the Lord, becauſe God hath from the beginning *choſen you to Salvation through Sanctification of the Spirit and belief of the truth*: (*n*) 1 Theſſ. 5. 9, 10. v. 9.] For God hath not appointed us to wrath, but to obtein *Salvation by our Lord Jeſus Chriſt*, V. 10.] Who died for us, that whether we wake or ſleep, we ſhould *live together with him*. Tit. 2. 14. Who gave himſelf for us, that he might *redeem us from all iniquity*, and purifie unto himſelf a peculiar people zealous of good works. (*o*) Rom. 8. 30. Moreover whom he did predeſtinate them he alſo called, whom he *called*, them he alſo *juſtified*, and whom he *juſtified*, them he alſo *glorified*. Eph. 1. 5. Having predeſtinated us unto the *adoption of Children by Jeſus Chriſt* unto himſelf according to the good pleaſure of his will. 2 Theſſ. 2. 13. For we are bound to give thanks alway to God for you brethren beloved of the Lord, becauſe God hath from the beginning choſen you to Salvation *through Sanctification of the Spirit, and* belief of the truth. (*p*) 1 Pet. 1. 5. Who are *kept by the power of God through Faith unto Salvation*, ready to be revealed in the laſt time. (*q*) Joh. 17. 9. I *pray* for *them*, I pray *not for the world*, but for *them which thou haſt given me*, for they are thine. Ro 8. 28. And we know that all things work together for good to them that love God, to them that are the *called according to his purpoſe*. Refer the Reader to the end of the chap. Joh. 6. 64, 65. v. 64.] But there are ſome of you, that believe not, for Jeſus *knew from the beginning who they were that believed not*, and who ſhould betray him. V. 65.] And he ſaid Therefore ſaid I unto you, that *no man can come unto me except it were given unto him of my Father*. John 10. 26. But yee believe not, *becauſe ye are not my ſheep*, as I ſaid unto you. John 8. 47. He that is of God, heareth Gods words, ye therefore hear them not, *becauſe ye are not of God*. 1 John 2. 19. They went out from us, but *they were not of us*, for if they had been of us, they would no doubt have continued with us but they went out that they might be made *manifeſt that they were not all of us*.

VII. The reſt of mankind God was pleaſed, according to the unſearchable Council of his own Will, whereby he extendeth, or withholdeth mercy, as hee pleaſeth, for the glory of his Soveraign Power over his creatures, to paſs by, and to ordain them to diſho-

(r) Mat. 11. 25, 26. V. 25.] At that time Jesus answered and said, I thank thee O Father, Lord of heaven and earth, because thou hast *hid these things from the wise and prudent*, and hast *revealed them unto babes*. V. 26.] Even so Father, for so it seemed good in thy sight. Rom. 9. 17, 18, 21, 22. V. 17.] For the Scripture saith unto *Pharaoh*, even for this same purpose have *I* raised thee up, that I might shew my power in thee, and that *my name might be declared throughout all the earth*. V. 18.] Therefore hath he mercy on *whom he will* have mercy, and *whom he will* he hardneth. V. 21.] Hath not the *Potter* power over the clay, of the same lump to make one vessel unto honour, and another to dishonour? V. 22.] What if God willing to *shew his wrath*, and to *make his Power*, known *indured* with much long suffering, the *vessels of wrath fitted* to destruction? 2 Tim. 2. 19, 20. V. 19.] Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity. V. 20.] But in a great house, there are not only vessels of Gold and of Silver, but also of wood and of earth, *and some to honour, and some to dishonour*. Jude v. 4. For there are certein men crept in unawares, who were before *of old ordeined to this condemnation, ungodly men*, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 1 Pet. 2. 8. And a stone of stumbling, and a Rock of offence even to them, which stumble at the word, being disobedient, whereunto also they *were appointed*.

(f) Rom. 9. 20. Nay but O man, who art thou that replyest against God? shall the thing *formed say to him that formed* it, *why hast thou made me thus?* Rom. 11. 33. O *the depth* of the riches both of the wisdom and knowledge of God, how *unsearchable* are his judgements, and his *wayes past finding out*.

VIII. The doctrine of this high Mystery of Predestination is to be handled with special prudence and care *f*, that men attending the Will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual Vocation, be assured of their eternal Election *t*. So shall this Doctrine afford matter of praise, reverence, and admiration of God *u*, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel *w*.

Deut. 29. 29. The *secret things belong unto the Lord* our God, but those things which are *revealed belong unto us* and to our Children for ever, that we may do all the words of this Law. (t) 2 Pet. 1. 10. Wherefore, the rather brethren give diligence to *make* your calling *and Election sure*, for if ye do these things, ye shall never fall. (u) Eph. 1. 6. To the *praise of the glory of his grace*, wherein he hath made us accepted in the beloved. Rom. 11. 33. See letter S. immediately foregoing. (w) Rom. 11. 5, 6, 20. v. 5.] Even so then at this present time also there, A *remnant* according to the *Election of grace*. (6) And if *by grace* then is it no more *of works*, otherwise grace is no more grace: But if it be of works, then is it no more grace, otherwise work is no more work. V. 20.] Well, because of unbelief they were broken off, and thou standest by Faith, be *not high minded but fears* 2 Pet. 1. 10. See letter T. immediately foregoing. Rom. 8. 33. Who shall lay any thing to the *charge of Gods Elect?* it is God that justifieth. Luke 10. 20. Notwithstanding in this rejoyce, not that the Spirits are subject unto you, but rather rejoyce *because your names are written in heaven*.

CHAP.

Chap. IV.

Of Creation.

IT pleaſed God the Father, Son, and Holy Ghoſt *a*, for the manifeſtation of the glory of his eternal power, wiſdom, and goodneſs *b*, in the beginning, to create, or make of nothing, the World, and all things therein, whether viſible or inviſible, in the ſpace of ſix dayes, and all very good *c*.

(*a*) Heb. 1. 2. Hath in theſe laſt dayes ſpoken unto us *by his Son*, whom he hath appointed heir of all things, *by whom* alſo *he made the worlds*. John. 1. 2, 3. v. 2.] The ſame was in the *beginning with God*. V. 3.] All things were *made by him*, and *without him* was *not any thing made*, That was made. Gen. 1. 2. And the earth was without form and void, and darkneſs was upon the face of the deep; And *the Spirit of God moved upon the face of the waters*. Job 26. 13. By *his Spirit* he hath garniſhed the heavens, his hand hath formed the crooked Serpent. Job 33. 4. The *Spirit of God* hath made me, and the breath of the Almighty hath given me life. (*b*) Rom. 1. 20. For the *inviſible things* of him, from the Creation of the world, are *clearly ſeen, being underſtood by the things that are made, even his eternal power and* God-head, ſo that they are without excuſe. Jer. 10. 12. He hath made the earth *by his power*, he hath eſtabliſhed the world by his *wiſdom*, and hath ſtretched out the heavens by his *diſcretion*. Pſal. 104. 24. O Lord how manifold are thy works! *in wiſdom haſt thou made them all*, the earth is full of thy riches. Pſal. 33. 5, 6, v. 5.] He loveth righteouſneſs and Judgement, the earth is full of *the goodneſs of* the Lord. V. 6.] By the *word of* the Lord were the heavens made, and all the Hoſts of them by the breath of his mouth. (*c*) See the whole firſt Chapter of Geneſis. Heb. 11. 3. Through faith we underſtand, that *the worlds were framed by the word of god*, So that things which are ſeen, were not made of things which do appear. Col. 1. 16. For by *him were all things Created* that are in heaven, that are in earth, *viſible and inviſible*, whether they be thrones or dominions, or principalities or powers. All things were *Created* by him and for him. Acts 17. 24. God that *made the world, and all things therein*, ſeeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands.

II. After God had made all other Creatures, he created Man, male and female *d*, with reaſonable and immortal ſouls *e*, indued with knowledge, righteouſneſs, and true holineſs, after his own Image *f*, having

(*d*) Gen. 1. 27. So God Created man in his own Image, in the Image of *God Created he him, Male and Female Created he them*. (*e*) Gen. 2. 7. And the Lord God formed man of the duſt of the ground, and *breathed into his Noſtrils* the *breath of life, and* man became *a living Soul*. Eccleſ 12. 7. Then ſhall the duſt return to the earth as it was, and *the Spirit ſhall return unto God, who gave it*. Luke 23. 43. Jeſus ſaid unto him, Verily I ſay unto thee, *to day ſhalt thou be with me in Paradiſe*. Mat. 10. 28. And fear not them which kill the body, but are *not able to kill the ſoul*, but rather fear him which is able to deſtroy both ſoul & body in hell. (*f*) Gen. 1. 26. And God ſaid, Let us make *man in our Image after our likeneſs*, & let them have dominion over the fiſh of the Sea, & over the Fowl of the air, over the Cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Col. 3. 10. And have put on the new man, which is renewed *in knowledge, after the Image of him that Created him*. Eph. 4. 24. And that ye put on that new man which after God is Created in *righteouſneſs and true holineſs*.

the

the Law of God written in their hearts *g*, and power to fulfill it *h*; and yet under a possibility of transgressing, being left to the Liberty of their own will, which was subject unto change *i*. Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge of good and evill, which whiles they kept, they were happy in their Communion with God *k*, and had Dominion over the creatures *l*.

(*g*) Rom. 2. 14, 15. v 14.] For when the Gentiles which have not the Law, do by nature the things conteined in the law, these having not the Law, *are a Law unto themselves.* V. 15.] Which shew the work of the *Law written in their hearts*] their consciences also bearing witness, and their thoughts the mean while accusing, or else excusing one another: (*h*) Eccles. 7. 29. Loe this only have I found, *God hath made man upright*, but they have sought out many inventions. (*i*) Gen. 3. 6. And when the woman saw the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, *she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat.* Eccles. 7. 29. See letter *H* immediately foregoing. (*k*) Gen. 2. 17. But of the tree of the knowledge of good and evill, thou shalt not eat of it, for in the day that thou eatest thereof, *thou shalt surely dye.* Gen. 3. 8, 9, 10, 21, 23. v. 8.] And they heard the voyce of the Lord God walking in the Garden in the cool of the day, and *Adam* and his wife *hid themselves from the presence of the Lord* God amongst the trees of the Garden. V. 9.] And the Lord God called unto *Adam*, and said unto him, *Where art thou?* V. 10.] And he said, I heard thy voyce in the garden and I was afraid, because I was naked, and *I hid my self.* V. 11.] And he said, Who told thee that thou wast naked? hast thou *eaten of the Tree*, whereof I commanded thee that thou shouldest not eat. V. 23. Therefore the *Lord God sent him forth* from the Garden of *Eden*, to till the ground from whence he was taken. (*l*) Gen. 1. 26, 28. v. 26.] And God said, let us make man in our own Image after our likeness, and let them have *dominion over the fish of the Sea, and over the fowl of the air, and over the Cattell, and over all the earth, & over every creeping thing that creepeth upon the earth.* V. 28.] And God blessed them and God said unto them, be fruitfull, and multiply, and replenish the earth, and subdue it, And have *Dominion* over the fish of the Sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

CHAP. V.

Of Providence.

God the great Creator of all things, doth uphold *a*, direct, dispose, and govern all creatures, actions,

(*a*) Heb. 1. 3. Who being the brightness of his glory, and the express Image of his person, and *upholding all things* by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.

and

and things *b*, from the greateſt even to the leaſt *c*, by his moſt wiſe and holy Providence *d*; according to his infallible fore-knowledge *e*, and the free, and immutable Councill of his own Will *f*, to the praiſe of the glory of His Wiſdom, Power, Juſtice, Goodneſs, and Mercy *g*.

(*b*) Daniel 4. 34, 35. v. 34.] And at the *end of the dayes*, I *Nebuchadnezar* lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt high, and I praiſed and honoured him that liveth for ever, whoſe dominion is an everlaſting dominion, and his Kingdom is from generation to generation. V. 35.] And all the Inhabitants of the earth are reputed as nothing: and *he doth according to his will* in the Army of heaven, and among the Inhabitants of the earth, and none can ſtay his hand, or ſay unto him, what doeſt thou? Pſalm. 135. 6. Whatſoever the Lord pleaſed, *that did he in* heaven and in earth, in the Seas, and all deep places. Acts 17. 25, 26, 28. v. 25:] Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he *giveth unto all life and breath* and all things. V. 26.] And hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath *determined* the times *before appointed*, and *the bounds of their habitation*. V. 28.] For *in him we live and move* and have our being, as certain alſo of your own Poets have ſaid, for we are alſo his off-ſpring. Job 38. 39, 40, 41. Chapters. (*c*) Mat. 10. 29, 30, 31. v. 29.] Are not *two ſparrows* ſold for a farthing? *and one of* them *ſhall not fall on the ground without your* Father. V. 30.] But the *very hairs of your head are all numbred*. V. 31.] Fear ye not therefore, ye are of more value than *many ſparrows*. (*d*) Prov. 15. 3. The *eyes of the Lord* are in every place beholding the evill and the good. Pſal. 104. 24. O Lord how manifold are thy works? *in wiſdom haſt thou made them all*, the earth is full of thy riches. Pſal. 145. 17. The Lord is *righteous* in all his wayes, and *holy* in all his works. (*e*) Acts 15. 18. *Known unto God are all his works* from the beginning of the world. Pſal. 94. 8, 9, 10, 11. v. 8.] Underſtand O ye brutiſh among the people, and ye fools when will ye be wiſe? V. 9.] He that *planted the ear* ſhall he not hear, he that formed the eye ſhall he not ſee? V. 10.] He that chaſtiſeth the heathen ſhall not he correct? he that *teacheth man knowledge, ſhall not he know?* V. 11.] The *Lord knoweth the thoughts of man*, that they are vanity. (*f*) Eph. 1. 11. In whom alſo we have obteined an inheritance, being predeſtinated according to the *purpoſe of him, who worketh all things after the Councill of his own will*. Pſal. 33. 10, 11. V. 10.] The Lord *bringeth the Councill of the heathen to nought*, he maketh the devices of the people of none effect. V. 11.] The *Councill of the Lord ſtandeth for ever, the thoughts of his heart to all generations*. (*g*) Iſa. 63. 14. As a Beaſt goeth down into the valley, the Spirit of the Lord cauſed him to reſt, ſo didſt thou lead thy people to *make thy ſelf a glorious name*. Eph. 3. 10. To the intent that now unto the principalities & powers in heavenly places *might be known* by the Church *the manifold wiſdom of God*. Rom. 9. 17. For the Scripture ſaith unto *Pharaoh*, even for this ſame purpoſe have I raiſed thee up, that I might *ſhew my power in thee*, and that my name might be declared throughout all the earth. Gen. 45. 7. And *God ſent me* before you to preſerve you a poſterity in the earth, and to ſave your lives by a great deliverance. Pſal. 145. 7. They ſhall abundantly utter the *memory of thy great goodneſs, and ſhall ſing of thy righteouſneſs*.

II. Although in relation to the fore-knowledge and decree of God, the firſt Cauſe, all things come to paſs immutably and infallibly *h*: yet by the ſame Providence he ordereth them to fall out, according to the

(*h*) Acts 2. 23. Him being delivered by *the determinate Councill and foreknowledge of God*, ye have taken, and by wicked hands have crucified and ſlain.

nature of ſecond cauſes, either neceſſarily, freely or contingently *i*.

(*i*) Gen. 8. 22. While the earth remaineth, *Seed-time and Harveſt, and cold and heat, and Summer and Winter, and day and night ſhall not ceaſe.* Jer. 31. 35. Thus ſaith the Lord which *giveth the Sun for a light by day, and the Ordinances of the moon, and of the Stars for a light by night*, which divideth the Sea, when the waves thereof roar, the Lord of Hoſts is his name. Exod. 21. 13. And if a man lye not in wait, but God *deliver him into his hand*, then I will appoint there a place whither he ſhall flee. Deut. 19. 5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a ſtroke with the Ax to cut down the Tree, and the head ſlippeth from the helve *and lighteth upon his neighbour, that he die, he ſhall flee into one of thoſe Cities, and Live.* 1 King. 22. 28, 34. v. 28.] And *Micaiah* ſaid, If thou *return at all in peace, the Lord hath not ſpoken by me*, and he ſaid, Hearken O people every one of you. V. 34.] And a certain man *drew a bow at a venture and ſmote the King of* Iſrael *between the Joints of the harneſs*, wherefore he ſaid unto the driver of his Chariot, turn thy hand, and carry me out of the Hoſt, for I am wounded. Iſa. 10. 6, 7. v. 6.] *I will ſend him againſt an hypocritical Nation*, and againſt the people of my wrath will I give him a charge to take the ſpoyl, and to take the prey, and to tread them down like the mire of the Streets: V. 7.] *Howbeit he meaneth not ſo*, neither doth his heart think ſo, but it is in his heart to deſtroy and cut off Nations not a few.

III. God in his ordinary Providence maketh uſe of means *k*, yet is free to work without *l*, above *m*, and againſt them at his pleaſure *n*.

(*k*) Acts 27. 31, 44. v. 31.] *Paul* ſaid to the Centurion and to the Souldiers, *Except theſe abide in the ſhip ye cannot be ſaved.* V. 44.] And the reſt, *ſome on boards, and ſome on broken pieces of the ſhip*, and ſo it came to paſs that they eſcaped all ſafe to Land. Iſa. 55. 10, 11. v. 10.] For as the *rain cometh down, and the ſnow from heaven* and returneth not thither, but *watereth the earth, and maketh it bring forth and bud*, that it may give ſeed to the ſower, and bread to the eater. V. 11. So ſhall my word be that goeth forth out of my mouth. It ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper in the thing whereto I ſent it. Hoſ. 2. 21, 22. v. 21.] And it ſhall come to paſs in that day, I will hear ſaith the Lord, *I will hear the heavens, and they ſhall hear the earth.* V. 22.] And *the earth ſhall hear the Corn, and the Wine, and the Oyl, and they ſhall hear* Jezreel. (*l*) Hoſ. 1, 7. But I will have mercy upon the houſe of *Judah, and will ſave them* by the Lord their God, and *will not ſave them by bow, nor by ſword, nor by battel, by horſes, nor by horſemen.* Mat. 4. 4. But he anſwered and ſaid It is written, man ſhall *not live by bread alone, but by every word* that proceedeth out of *the mouth of God.* Job 34. 10. Therefore hearken unto me ye men of underſtanding, far be it from God that he ſhould do wickedneſs, and from the Almighty, that he ſhould commit iniquity. (*m*) Rom 4. 19, 20, 21. v. 19.] And being not weak in Faith, *he conſidered not by his own body now dead*, when he was an hundred years old, *neither yet the deadneſs of* Sarahs *womb.* V. 20.] He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in Faith, giving glory to God. V. 21.] And being fully perſwaded, that *what he had promiſed*, he was *able alſo to perform.* (*n*) 2 Kings 6. 6. And the man of God ſaid, where fell it, and he ſhewed him the place, and he cut down a ſtick and caſt it in thither, and *the Iron did ſwim.* Dan. 3. 27. And the Princes, Governors, and Captains, and the Kings Counſellers being gathered together ſaw theſe men *upon whoſe bodies the fire had no power, nor was an hair of their head ſindged, neither were their coats changed, nor the ſmell of fire had paſſed on them.*

IV. The Almighty power, unſearchable wiſdom, and infinite goodneſs of God ſo far manifeſt themſelves in his Providence, that it extendeth it ſelf even to the firſt Fall, and all other ſins of Angels and Men

Men *o*, and that not by a bare permiſſion *p*, but ſuch as hath joyned with it, a moſt wiſe and powerful bounding *q*, and otherwiſe ordering, and governing of them, in a manifold diſpenſation to his own holy ends *r*: yet ſo, as the ſinfulneſs thereof proceedeth only from the creature, and not from God, who being moſt holy and righteous, neither is, nor can be the Author or Approver of ſin *ſ*.

(*o*) Rom. 11. 32, 33, 34. v. 32.] For God hath concluded them all in unbelief, that he might have mercy upon all. V. 33. Oh the *depths of the riches* both of *the wiſdom and knowledge of God*, how *unſearchable are his Judgments*, and *his wayes paſt finding out*! V. 34.] For *who hath known the mind of the Lord*, or who hath been his Counſeller? 2 Sam. 24. 1. And again the anger of the Lord was kindled againſt *Iſrael*, and he moved *David* againſt them to ſay, Go number *Iſrael* and *Judah*. 1 Chron. 21. 1. And Satan ſtood up againſt *Iſrael*, *and provoked David* to number *Iſrael*. 1 Kings 22. 22, 23. v. 22.] And the Lord ſaid unto him, Wherewith? And he ſaid, I will go forth, And I will be a lying Spirit in the mouth of all his Prophets, and *he ſaid*, *Thou ſhalt perſwade him* and *prevail* alſo, go forth and do ſo. V. 23.] Now therefore behold *the Lord hath put a lying Spirit in the mouth of all theſe thy Prophets*, and *the Lord hath ſpoken evill* concerning thee. 1 Chron. 10. 4, 13, 14. v. 4] Then ſaid *Saul* to his Armour-bearer, draw thy ſword and thruſt me through therewith, leſt theſe uncircumciſed come and abuſe me; but his Armour-bearer would not, for he was ſore afraid, ſo *Saul* took a ſword and fell upon it. V. 13.] So *Saul* died for his tranſgreſſion which he committed againſt the Lord, even againſt the word of the Lord which he kept not, and alſo for asking Counſell of one that had a familiar Spirit, to enquire of it. V. 14.] And enquired not of the Lord, *therefore he ſlew him*, *and turned the Kingdom unto* David *the Son of Jeſſe*. 2 Sam. 16. 10. And the King ſaid, What have I to do with you ye Sons of *Zeruiah*? ſo let him curſe, becauſe *the Lord hath ſaid unto him curſe* David, who ſhall then ſay, wherefore haſt thou done ſo? Acts 2. 23. Him being delivered by the *determinate Councill and foreknowledge of God*, ye have taken, and with wicked hands have crucified and ſlain. Acts 4. 27, 28. v. 27.] For of a truth againſt thy holy Child Jeſus whom thou haſt anointed, both *Herod* and *Pontius Pilate* with the Gentiles, and the people of *Iſrael* were gathered together. V. 28.] For to do whatſoever thy hand and *thy counſell determined* before to be done. (*p*) Acts 14. 16. Who in times paſt *ſuffered* all Nations to *walk in their own wayes*. (*q*) Pſal. 76. 10. Surely the wrath of man ſhall praiſe thee, the remainder of *wrath ſhalt thou reſtrain*. 2 Kings 19. 28. Becauſe thy rage againſt me, and thy tumult is come up into mine eares, therefore I will put *my hook in thy noſe*, *and my bridle in thy lips*, and I will turn thee back by the way which thou cameſt. (*r*) Gen. 50. 20. But as for you, *ye thought evill againſt me*, *but God meant it unto good*, to bring to paſs as it is this day, to ſave much people alive. Iſa. 10. 6, 7, 12. v. 6.] *I will ſend him* againſt an hypocriticall Nation and againſt the people of my wrath *will I give* him a charge to take the ſpoyl, and to take the prey, and to tread them down like the mire of the ſtreets. V. 7.] Howbeit he *meaneth not ſo*, *neither doth his heart think ſo*, but it is in his heart to deſtroy and cut off Nations not a few. V. 12.] Wherefore it ſhall come to paſs, that when the Lord hath performed his whole work upon mount Sion, and on Jeruſalem, *I will puniſh the fruit of the ſtout heart* of the King of *Aſſyria*, and the glory of his high looks. (*ſ*) James 1. 13, 14, 17. v. 13. Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evill, neither *tempteth he any man*. V. 14.] But every man is tempted when he is drawn away of his *own Luſt* and enticed. V. 17.] *Every good and every perfect giſt is from above*, and commeth down from the Father of lights, with whom is no variableneſs, nor ſhadow of turning. 1 John 2. 16. For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life is *not of the Father*, but is of the world. Pſal. 50. 21. Theſe things haſt thou done and I kept ſilent; thou thoughteſt that I was altogether ſuch a one as thy ſelf, but *I will reprove thee*, *and ſet them in order before thine eyes*.

V. The moſt wiſe, righteous, and gracious GOD doth oftentimes leave for a ſeaſon his own children to manifold temptations, and the corruption of their own hearts, to chaſtiſe them for their former ſins, or to diſcover unto them the hidden ſtrength of corruption, and deceitfulneſs of their hearts, that they may be humbled *t*; and to raiſe them to a more cloſe and conſtant dependance for their ſupport upon himſelf, and to make them more watchful againſt all future occaſions of ſin, and for ſundry other juſt and holy ends *u*.

(*t*) 2 Chron. 32. 25, 26, 31. v. 25.] But *Hezekiah* rendred not again according to the benefit done unto him, for his heart was lifted up, therefore there was wraths upon him, and upon *Judah* and *Jeruſalem*. V. 26.] Notwithſtanding *Hezekiah* humbled himſelf for the pride of his heart (Both he & the Inhabitants of *Jeruſalem*) ſo that the wrath of the Lord came not upon them in the days of *Hezekiah*. V. 31.] Howbeit in the buſineſs of the Embaſſadours of the Princes of *Babylon*, who ſent unto him to enquire of the wonder that was done in the land, *God left him to try him, that he might know all that was in his heart*. 2 Sam. 24. 1. And again the anger of the Lord, was kindled againſt *Iſrael*; *And he moved David* againſt them to ſay, *Go number* Iſrael *and* Judah. (*u*) 2 Cor. 12. 7, 8, 9. v. 7.] And *leſt I ſhould be exalted above meaſure*, through the abundance of the Revelations, *there was given to me a thorne in the fleſh*, the meſſenger of Saran to buffet me, *leſt I ſhould be exalted above meaſure*. V. 8.] For this thing, I be ſought the Lord thrice, that it might depart from me. V. 9.] And he ſaid unto me, *My grace is ſufficient for thee*, for my ſtrength is made perfect in weakneſs; moſt gladly therefore will I glory in mine infirmities, that the power of Chriſt may reſt upon me. Pſal. 73. Throughout. Pſal. 77. 1, 10, 12. v. 1.] I *cryed unto God* with my voyce, even unto God with my voyce, and he gave ear unto me. V. 10.] And I ſaid, This is my infirmity. But I will remember the years of the *right hand of the moſt high*. V. 12.] *I will meditate alſo of all thy works*, and talk of all thy doings. See *Mark* 14. from the 66. verſe to the end. John 21. 15, 16, 17. v. 15. So when they had dined, Jeſus ſaith to *Simon Peter*, *Simon* Son of *Jonas*, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord, thou knoweſt that I love thee, He ſaith unto him, *Feed my Lambs*. V. 16.] He ſaith to him again the ſecond time, *Simon*, Son of *Jonas*, loveſt thou me? He ſaith unto him, Yea, Lord, Thou knoweſt that I love thee, He ſaith unto him, *Feed my Sheep*. V. 17.] He ſaid unto him the third time, *Simon*, Son of *Jonas*, Loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me; and he ſaid unto him, Lord, Thou knoweſt all things, Thou knoweſt that I love thee, Jeſus ſaith unto him, *Feed my ſheep*.

VI. As for thoſe wicked and ungodly men, whom GOD as a righteous Judge, for former ſins doth blind and harden *w*, from them he not only with-holdeth his grace, whereby they might have been inlightned in their underſtandings, and wrought upon in their hearts *x*: but ſometimes alſo with-draweth the gifts

(*w*) Rom. 1. 24, 26, 28. v. 24.] Wherefore *God alſo gave them up* to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies betweene themſelves. V. 26.] For this cauſe *God gave them up* to vile affections, for even their women did change the naturall uſe into that which is againſt nature. V. 28.] And even as they did not like to retain God in their knowledge, *God gave them over to* a reprobate mind, to do thoſe things which are not convenient. Rom. 11. 7, 8. v. 7.] What then *Iſrael* hath not obteined, that which he ſeeketh for, but the Election have obteined it, and the reſt *were blinded*. V. 8.] According as it is written, God *hath given them the Spirit* of ſlumber, eyes that they ſhould not ſee, ears that they ſhould not hear unto this day. (*x*) Deut. 29. 4. Yet *the Lord hath not given you* an heart to perceive, and eyes to ſee, and ears to hear, unto this day.

which

which they had *y*, and expoſeth them to ſuch objects as their corruption makes occaſions of ſin *z*: and withall, gives them over to their own luſts, the temptations of the world, and the power of Satan *a*: whereby it comes to paſs that they harden themſelves, even under thoſe means, which GOD uſeth for the ſoftning of others *b*.

(*y*) Mat. 13. 12. For whoſoever hath to him ſhall be given, and he ſhall have more abundance: But whoſoever hath not, from him ſhall be taken away even that hee hath. *Mat.* 25. 29. For unto every one that hath ſhall be given, and he ſhall have more abundance, but from him that hath not, ſhall be taken away even that which he hath. (*z*) Deut. 2. 30. But *Sihon* King of *Heſhbon* would not let us paſs by him; for the Lord thy God hardned his Spirit, and made his heart obſtinate, that he might deliver him into thy hand, as appeareth this day. 2 Kings 8. 12, 13. v. 12.] And *Hazael* ſaid, why weepeth my Lord? and he anſwered, becauſe I know the evill that thou wilt do unto the Children of Iſrael; their ſtrong holds wilt thou ſet on fire, and their young men wilt thou ſlay with the ſword, and wilt daſh their children, and rip up their women with Child. V. 13.] And *Hazael* ſaid, But what is thy ſervant a Dog, that he ſhould do this great thing? And *Eliſha* anſwered, *The Lord hath ſhewed me that thou ſhalt be King over* Syria. (*a*) Pſal. 81. 11, 12. v. 11.] But my people would not hearken to my voyce; and *Iſrael* would none of me. V. 12.] So *I gave them up unto their own hearts luſt*; and they walked in their own Councils. 2 Theſ. 2. 10, 11, 12. v. 10.] And with all deceivableneſs of unrighteouſneſs in them that periſh, becauſe they received not the love of the truth, that they might be ſaved. V. 11.] And for this cauſe, *God ſhall ſend them ſtrong deluſions*, that they ſhould believe a lye. 12.] That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs. (*b*) Exod. 7. 3. And *I will harden Pharaohs heart*, and multiply my Signes, and my wonders in the Land of *Egypt*. Exod. 8. 15, 32. v. 15.] But when *Pharaoh* ſaw there was reſpite, *he hardned his heart*, and hearkened not unto them, *as the Lord had ſaid*. V. 32.] And *Pharaoh hardned his heart* at this time alſo, neither would he let the people go. 2 Cor. 2. 15, 16. v. 15.] For we are unto God a *ſweet ſavour* of Chriſt, *in them that are ſaved*, and in them *that periſh*. V. 16.] *To the one*, we are the *ſavour of death* unto death, *and to the other*, *the ſavour of life* unto life; And who is ſufficient for theſe things. Iſa 8. 14 And he ſhall be for a *Sanctuary*: but for a *ſtone of ſtumbling*, and for a Rock of offence to both the Houſes of *Iſrael*, for a gin, and for a ſnare to the Inhabitants of *Jeruſalem*. 1 Pet. 2. 7, 8. v. 7.] *Unto you* therefore which believe he is *precious*, but *unto them* which be diſobedient, the *ſtone* which the builders *diſallowed*, the ſame is made the head of the Corner. V. 8.] And a *ſtone of ſtumbling*, and a Rock of offence to them which ſtumble at the word, being diſobedient, *whereunto alſo they were appointed*. Iſa 6. 9, 10. v. 9.] And he ſaid Go and tell this people, *hear ye indeed*, *but underſtand* not, and *ſee ye indeed*, *but perceive not*. V. 10. *Make the heart of this people fat*, and make their ears heavy, and ſhut their eyes, leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed. Acts 28. 26, 27. v. 26.] Saying, *Go unto this people and ſay*, *Hearing ye ſhall hear*, and ſhall not underſtand, ſeeing, ye ſhall ſee and not perceive. V. 27.] For *the heart* of this people *is waxed groſs*, and *their ears* are *dull of* hearing, and their eyes have they cloſed, leſt they ſhould ſee with their eyes, and hear with their eares, and underſtand with their hearts, and ſhould be converted, and I ſhould heal them.

VII. As the providence of GOD doth, in general, reach to all Creatures; ſo after a moſt ſpeciall manner,

(c) 1 Tim. 4. 10. For therefore we both labour and ſuffer reproach, becauſe we truſt in the living God, who is *the Saviour of all men, eſpecially of them that believe.* it taketh care of his Church, and diſpoſeth all things to the good thereof *c*.

Amos 9. 8, 9. v. 8.] Behold the eyes of the Lord God are upon the ſinfull Kingdom, and I will deſtroy it from off the face of the earth, ſaving that I *will not utterly deſtroy the houſe of* Jacob, ſaith the Lord. V. 9.] For loe I will command, and I *will ſift the houſe of* Iſrael among all Nations, like as Corn is ſifted in a ſive, *yet ſhall not the leaſt grain fall on the Earth.* Rom. 8. 28. And we know that *all things work together for good, to them which love God,* to them which are the called according to his purpoſe. Iſa. 43. 3, 4, 5, 14. V. 3.] For I am the Lord thy God, the holy one of *Iſrael thy Saviour,* I *gave* Egypt *for thy ranſom,* Ethiopia *and* Seba *for thee.* V. 4.] Since *thou waſt precious in my ſight,* thou haſt been honourable, and I have loved thee, therefore will *I give men for thee, and people for thy life.* V. 5.] Fear not, for *I am with thee,* I will bring thy Seed from the Eaſt, gather thee from the Weſt. V. 14.] Thus ſaith the Lord your redeemer, the holy one of *Iſrael; for your ſake,* I have ſent to *Babylon* and *have brought down all their Nobles* and the *Caldeans,* whoſe cry is in the Ships.

CHAP. VI.

Of the Fall of Man, of Sin, and of the Puniſhment thereof.

(a) Gen. 3. 13. And the Lord God ſaid unto the woman, What is this that thou haſt done? And the woman ſaid, The *Serpent beguiled me, and I did eat.* 2 Cor. 11. 3. But I fear leſt by any means, as *the Serpent beguiled* Eve *through his Subtilty*, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt. (b) Rom. 11. 32. For *God hath concluded them all in unbeliefe,* that *he might have mercy* upon all.

OUr firſt Parents being ſeduced by the ſubtilty and temptation of Satan, ſinned in eating the forbidden fruit *a*. This their ſin, God was pleaſed, according to his wiſe and holy Councill, to permit, having purpoſed to order it to his own glory *b*.

(c) Gen. 3. 6, 7, 8. v. 6.] And when the woman ſaw the tree was good for food, and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe, ſhe took of the fruit thereof and did eat, and gave alſo unto her husband with her and he did eat. V. 7.] And the eyes of them both were opened, and they knew that *that they were naked*, and they ſewed Fig-leaves together, and made themſelves aprons, V. 8.] And they heard the voyce of the Lord God, walking in the Garden, in the cool of the day; And *Adam* and his wife *hid themſelves from from the preſence of the Lord* God, amongſt the Trees of the Garden. Eccleſ. 7. 29. Loe this onely have I found, that *God hath made man upright, but they have ſought out many inventions.* Rom. 3. 23. For *all have ſinned and come ſhort of the glory of God.* (d) Gen. 2. 17. But of the Tree of knowledge of good and evill, thou ſhalt not eat of it, for in the day thou eateſt thereof, *thou ſhalt ſurely die.* Eph. 2. 1. And you hath he quickned that *were dead in treſpaſſes and ſins.*

II. By this ſin they fell from their original righteouſneſs and communion with God *c*, and ſo became dead in ſin *d*, and wholly defiled in all the facul-

ties

ties and parts of Soul and body *e*.

(*e*) Tit. 1. 15. Unto the pure all things are pure, but unto them that are defiled and unbelieving is nothing pure, but even *their mind and conſcience is defiled*. Gen. 6. 5. And God ſaw that the wickedneſs of man was great in the earth, and that *every imagination of the thoughts of his heart, was onely evill continually*. Jer. 17 9. The *heart is deceitfull* above all things, *and deſperately wicked*, who can know it? Rom. 3. 10, 11, 11, 13, 14, 15, 16, 17, 18. v. 10.] As it is written, There is *none righteous*, no not one. V. 11.] There is *none that underſtandeth*, there is *none that ſeeketh after God*. V. 12.] They are *all gone out of the way*, they are together become *unprofitable*, there is *none that doth good, not not one*. V. 13.] Their *throat is an open Sepulchre*, with their *tongue* they have uſed deceit, the *Poyſon of Aſpes* is under *their lips*. V. 14.] Whoſe *mouth is full of curſing and bitterneſs*. V. 15.] Their *feet are ſwift to ſhed blood*. V. 16.] *Deſtruction and miſery are in their wayes*. V. 17. And the *way of peace have they not known*. V. 18.] *There is no fear of God before their eyes*.

III. They being the root of all man-kind, the guilt of this ſin was imputed *f*, and the ſame death in ſin and corrupted nature, conveyed to all their poſterity deſcending from them by ordinary generation *g*.

(*f*) Gen. 1. 27, 28. v. 27.] So God Created *man* in his own Image, in the Image of God Created he him, *Male and Female* Created he them. V. 28.] And God bleſſed *them*, and God ſaid unto *them*, Be fruitfull, and multiply, and repleniſh the earth, and ſubdue it, and have dominion over the fiſh of the Sea, and over the fowl of the aire, and over every living thing that moveth upon the earth. Gen. 2. 16, 17. v. 16.] And the Lord God commanded the man, ſaying, Of every Tree of the Garden thou mayſt freely eat. V. 17.] But of the Tree of the knowledge of good and evill, thou ſhalt not eat of it, for in the day that thou eateſt thereof, *thou ſhalt ſurely die*. Acts 17. 26. And hath *made of one blood all Nations of men*, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Rom. 5. 12, 15, 16, 17, 18, 19. v. 12.] Wherefore as by *one man ſin entered into the world*, and death by ſin, and ſo *death paſſed upon all men, for that all have ſinned*. V. 15.] But not as the offence, ſo alſo is the free gift; for if through the *offence of one many be dead*, much more the grace of God, and the gift by grace, which is by one *man* Jeſus Chriſt, hath abounded unto many. V. 16. And not as it was by *one that ſinned*, ſo is the gift, for *the Judgement was by one to condemnation*, but the free gift is of many offences unto Juſtification. V. 17.] For if by *one mans offence death reigned* by one, much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one Jeſus Chriſt. V. 18.] Therefore as *by the offence of one Judgement* came upon all men to condemnation, even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life. V. 19.] For as by *one mans diſobedience*, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous. 1 Cor. 15. 21, 22, 45, 49. v. 21.] For ſince *by man came death*, by man came alſo the reſurrection of the dead. V. 22.] For as *in Adam all die*, even ſo in Chriſt, ſhall all be made alive. V. 45.] And ſo it is written, The firſt man *Adam was made a living ſoul*, the laſt *Adam* was made a quickning Spirit. V. 49.] And as we have born the *Image of the earthly*, we alſo ſhall bear the Image of the heavenly. (*g*) Pſal. 51. 5. Behold I was *ſhapen in iniquity*, and *in ſin did my Mother conceive me*. Gen. 5. 3. And *Adam* lived an 130. years, and begat a Son *in his own likeneſs*, after his *Image*, and called his name *Seth*. Job 14. 4. *Who can bring a clean thing* out *of an unclean? not one*. Job 15. 14. What is man that *he ſhould be clean*, and he that is *born of a woman*, that *he ſhould be righteous*?

IV. From this original corruption, whereby wee are utterly indiſpoſed, diſ-abled, and made oppoſite to all good *h*, and wholly inclined to all

(*h*) Rom. 5. 6. For when wee were yet *without ſtrength*, in due time Chriſt dyed for the ungodly. Rom. 8. 7. Becauſe the carnall mind is *enmity againſt God*; for it is *not ſubject* to the Law of God, neither indeed can be. Rom. 7. 18. For I know that in me, that is *in my fleſh dwelleth no good* thing; for to will is preſent with me, but how to perform that which is good, I find not. Col. 1. 21. And you that were ſometimes *alienated and enemies in your mind* by wicked works, yet now hath he reconciled.

evill

(*i*) Gen. 6.5: And evill *i*, do proceed all actuall transgressions *k*.

God saw that the wickedness of man was great in the earth, and that every *imagination of the thoughts of his heart, was onely evill continually.* Gen. 8. 21. The *imagination of mans heart is evill from his youth.* Ro.3. 10, 11, 12. v. 10.] As it is written, There is *none righteous*, no not one. V. 11.] There is none that understandeth, there is *none that seeketh* after God. V.12.] They are all *gone out of the way*, they are together become *unprofitable, there is none that doeth good, no not one.* (*k*) James 1. 14,15.v.14.] But every man is tempted, when he is *drawn away of his own lust, and enticed.* V. 15.] Then when *lust hath conceived* it bringeth forth sin; and sin when it is finished, bringeth forth death. Eph. 2. 2,3. v. 2.] Wherein in times past, ye *walked according to the course of this world*, according to the Prince of the power of the aire, the Spirit that now worketh in the children of disobedience. V. 3.] Among whom also we had our conversation in times past, *in the lusts of our flesh, fulfilling the desires of the flesh*, and of the mind, and were by nature the children of wrath, as well as others. Mat. 15. 19. For *out of the heart proceed* evill thoughts, Murders, Adulteries, Fornications, Thefts, false witness, blasphemies.

(*l*) 1 John 1.8.10. v. 8] *If we say we have no sin*, we deceive *our selves*, and the truth is not *in us.* V. 10.] If *we say we* have not sinned, *we* make him a lyer, and his word is not *in us.*

V. This corruption of nature during this life, doth remain in those that are regenerated *l*: and although it be through Christ pardoned and mortified, yet both it self, and all the motions thereof are truly and properly sin *m*.

Rom. 7. 14, 17, 18, 23. v. 14.] For we know that the Law is spirituall, but *I am carnal sold under sin.* V. 17.] Now then it is no more I that do it, but *sin that dwelleth in me.* V. 18.] For I know, that in me (that is, *in my flesh*) *dwelleth no good thing*; for to will is present with me, but how to perform that which is good, I find not. V. 23.] But I see *another Law in my members, warring* against the Law of my mind, and *bringing me into captivity* to the Law of sin, which is in my members. Jam. 3. 2. For in many things *we offend all?* If any man offend not in word, the same is a perfect man and able also to bridle the whole body. Prov. 20. 9. Who can say, I have made *my heart clean, I am pure from my sin?* Eccles. 7. 20. For there is *not a just man* upon earth that doth good and *sinneth not.* (*m*) Rom. 7. 5, 7, 8, 25. v. 5.] For when we were in the flesh, the motions of sin which were by the Law, did work in our members, to *bring forth fruit unto death.* V. 7. What shall we say then? is the Law sin? God forbid, Nay, I had not known sin, but *by the Law*; for I had not known lust, *except the Law had said*, thou shalt not covet. V. 8.] But sin taking occasion by the *commandment* wrought in me all manner of concupiscence, for *without the Law, sin was dead.* V. 25.] I thank God through Jesus Christ our Lord; so then with the mind I my self serve the Law of God, but *with* the *flesh, the law of sin.* Gal. 5. 17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and *these are contrary* the one to the other, so that ye cannot do the things that ye would.

(*n*) 1 John 3. 4. Whosoever committeth sin, transgresseth also the Law, for *sin is the transgression of the Law.*

VI. Every sin, both Originall and Actuall, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth, in its own Nature, bring guilt upon the sinner *o*, whereby he is bound over to the

(*o*) Rom. 2. 15. Which shew the work of the Law written in their hearts, *their conscience also bearing witness*, and their thoughts the mean while *accusing* or else *excusing* one another. Ro.3.9,10.v. 9.] What then are we better than they? No in no wise, for we have before proved both Jews and Gentiles, that *they are all under sin.* V.10.] Now we know that what things soever the Law saith, it saith to them, who are under the Law, that every mouth may be stopped, & all the *world may become guilty* before God.

wrath

wrath of God *p*, and curſe of the Law *q*, and ſo made ſubject to death *r*, with all miſeries ſpiritual *ſ*, temporal *t*, and eternal *u*.

(*p*) Epheſ. 2. 3. Among whom alſo we had our converſation in times paſt, in the luſts of our fleſh fulfilling the deſires of the fleſh, and of the mind, and were by *nature the children of wrath*, even as others. (*q*) Gal. 3. 10. For as many as are of the works of the law are *under the curſe*; for it is written, *Curſed is every one that continueth not in all things* which are written in the book of the law, to do them. (*r*) Rom. 6. 23. For the *wages of ſin is death*, but the gift of God is eternal life through Jeſus Chriſt our Lord. (*ſ*) Epheſ. 4. 18. Having the *underſtanding darkened*, being *alienated from the life of God*, through the ignorance that is in them, becauſe of the blindneſs of their hearts. (*t*) Rom. 8. 20. For the creature was *made ſubject to vanity*, not willingly, but by reaſon of him who hath ſubjected the ſame in hope, Lam. 3. 39. Wherefore doth a living man complain, a man for the *puniſhment of his ſins?* (*u*) Matth. 25. 41. Then ſhall he ſay alſo to them on the left hand, Depart from me, ye curſed, into *everlaſting fire*, prepared for the devil and his angels. 2 Theſſ. 1. 9. Who ſhall be puniſhed with *everlaſting deſtruction*, from the preſence of the Lord, and from the glory of his power.

CHAP. VII.

Of Gods Covenant with man.

THe diſtance between God and the Creature is ſo great, that although reaſonable Creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their Bleſſedneſs and reward, but by ſome voluntary condeſcenſion on Gods part, which he hath been pleaſed to expreſs by way of Covenant *a*.

(*a*) Iſa. 40. 13,14, 15,16,17. V. 13.] Who hath directed the Spirit of the Lord? or being his counſellor, hath taught him? V. 14.] With whom took he counſel? who inſtructed him and taught him in the paths of judgement, and taught him knowledge, and ſhewed to him the way of underſtanding? V. 15.] Behold, the *nations are as the drop of a bucket*, and are *counted as the ſmall duſt of the balance*: Behold, he taketh up the Iſles as a very little thing. V. 16.] *Lebanon is not ſufficient to burn*, nor *the beaſts* thereof *ſufficient for a burnt-offering*. V. 17.] *All nations before him are as nothing*, and they are counted to him *leſs than nothing, and vanity*. Job 9. 32,33. V. 32.] For *he is not a man, as I am*, that I ſhould anſwer him, and we *ſhould come together* in judgement. V. 33.] Neither is there any days-man betwixt us, that might lay his hand *upon us both*. 1 Sam. 2. 25. If one man ſin againſt another, the Judge ſhall judge him; but if *a man ſin againſt the Lord, who ſhall intreat for him?* Pſal. 113. 5,6. V. 5.] Who is like unto the Lord our God who *dwelleth on high?* V. 6.] Who *humbleth himſelf* to *behold the things that are in heaven*, and in the earth. Pſal. 100. 2,3. V. 2.] Serve the Lord with gladneſs, come before his preſence with ſinging. V. 3.] Know ye that the Lord *he is God*, it is he *that hath made* us, and *not we* our ſelves; we *are his people*, and the ſheep of his paſture. Job 22. 2,3. V. 2.] Can a man be *profitable unto God*, as he that is wiſe may be profitable unto himſelf? V. 3.] Is it *any pleaſure to the Almighty*, that thou art righteous; or is it *gain* to him, that thou makeſt thy ways perfect? Job 35. 7,8. V. 7.] If thou be righteous, what giveſt thou him, or *what receiveth he of thine hand?* V. 8. Thy wickedneſs may hurt a man as thou art, and thy righteouſneſs may profit the ſon of man. Luke 17. 10. So likewiſe ye, when ye ſhall have *done all theſe things* which are commanded, you ſay we are *unprofitable ſervants*, we have done that which was *our duty to do*. Acts 17. 24,25. V. 24.] God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, *dwelleth not in temples made with hands*. V. 25. Neither is worſhipped with mens hands, as though *he needed any thing*, ſeeing he giveth to all life and breath, and all things.

II. The first Covenant made with man, was a Covenant of Works *b*, wherein Life was promised to *Adam*; and in him to his Posterity *c*, upon condition of perfect and personal obedience *d*.

(b) Gal. 3. 12. And the *Law is not of faith*, but the *man that doth them shall live in them.* *(c)* Rom. 10. 5. For Moses describeth the righteousness which is of the Law, that the man which *doeth those things, shall live by them.* Rom. 5. 12, to 20. See page foregoing, Chap. 6. Letter *f.* *(d)* Gen. 2. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof *thou shalt surely die.* Gal 3. 10. For *as many as are of the works of the law*, are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

III. Man by his Fall having made himself incapable of Life by that Covenant, the Lord was pleased to make a second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them Faith in Him that they may be saved *f*, and promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to believe *g*.

(e) Gal. 3. 21. Is the law then against the promises of God? God forbid; for if there had beene a *law given*, which could have *given life*, verily *righteousness* should have *been* by *the law.* Rom. 8. 3. For what the *law could not do*, in that it was *weak through the flesh*, God sending his own Son in the likeness of sinfull flesh, and for sin condemned sin in the flesh. Rom. 3. 20, 21. V. 20.] Therefore by the *deeds of the law*, there *shall no flesh be justified* in his sight, for by the law is the knowledge of sin. V. 21.] But now the *righteousness* of God, *without the law*, is manifested, being witnessed by the law and the prophets. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed, it shall *bruise thy head*, and thou shalt bruise his heel. Isa. 42. 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give *thee* for *a covenant* of the people, for a light of the Gentiles. *(f)* Mark 16. 15, 16. V. 15.] And he said unto them, Go ye into all the world, and preach the *Gospel* to every creature. V. 16. He that *believeth* and is baptized, *shall be saved:* but he that believeth not, shall be damned. John 3. 16. For God so loved the world, that he gave his onely begotten Son, that whosoever *believeth in* him, should not *perish*, but *have everlasting life.* Rom. 10. 6, 9. V. 6.] But the *righteousness which is of faith*, speaketh on this wise, Say not in thy heart, Who shall ascend into heaven, that is to bring Christ down from above. V. 9.] That if thou shalt confess with thy mouth the Lord Jesus, and shalt *believe in thine heart*, that God hath raised him from the dead, thou shalt be *saved.* Gal. 3. 11. But that no man is *justified by the law* in the sight of God, it is evident, for *the just shall live by faith.* *(g)* Ezek. 36. 26, 27. V. 26.] A *new heart* also *will I give* you, and a *new spirit will I put* within you, and I will take away the stony heart out of your flesh, and I *will give you an heart of flesh.* V. 27.] And I will *put my spirit within you*, and *cause you to walk* in my statutes, and ye *shall keep my judgements, and do them.* John 6. 44, 45. V. 44.] No man can come unto me, except the *Father* which hath sent me *draw him*, and I will raise him up at the last day. V. 45.] It is written in the prophets, And they shall be all *taught of God*, every man therefore that hath heard and hath learned of the Father, cometh unto me.

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference

rence to the death of Jeſus Chriſt the Teſtator, and to the everlaſting Inheritance, with all things belonging to it, therein bequeathed *h*.

(*h*) Heb. 9, 15,16, 17. V.15.] For this cauſe he is the mediator of the *new teſtament*, that by means of his death for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the *promiſe of eternal inheritance*. V.16.] For where a teſtament is, there muſt alſo of neceſſity be the *death of the teſtator*. V.17.] For a teſtament is of *force* after *men are dead*, otherwiſe it is of *no ſtrength* at all whileſt *the teſtator liveth*. Heb.7.22. By ſo much was Jeſus made a ſurety of a *better teſtament*. Luke 22. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new *teſtament in my blood*, which is ſhed for you. 1 Cor.11.25. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new *teſtament in my blood*, this do ye as oft as ye drink it in remembrance of me.

V. This Covenant was differently adminiſtred in the time of the Law, and in the time of the Goſpel *i*: Under the Law it was adminiſtred by Promiſes, Prophecies, Sacrifices, Circumciſion, the Paſchal Lamb, and other Types & Ordinances delivered to the people of the Jews, all fore-ſignifying Chriſt to come *k*, which were for that time, ſufficient and efficacious through the operation of the Spirit, to inſtruct and build up the Elect in Faith in the promiſed Meſſiah *l*, by whom they

(*i*) 2 Cor.3.6,7,8, 9: V.6.] Who alſo hath made us *able miniſters* of the new teſtament, *not of the letter, but of the ſpirit*, for the letter killeth, but the ſpirit giveth life. V.7.] But if the *miniſtration of death* written and engraven in ſtones was *glorious*, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; V.8.] How ſhall not the *miniſtration of the ſpirit* be *rather glorious?* V.9.] For if the miniſtration of condemnation be glory, much more doth the *miniſtration of righteouſneſs exceed in glory*. (*k*) See the 8,9,10, Chapters of the *Hebrews*. Rom. 4. 11. And he received the ſign of *circumciſion*, *a ſeal of the righteouſneſs of the faith* which he had yet being uncircumciſed, that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo. Coloſſ. 2. 11,12. V.11.] In whom alſo ye are circumciſed with the *circumciſion* made *without hands*, in *putting off the body of the ſins* of the fleſh, by the circumciſion of Chriſt. V.12.] Buried with him in *baptiſm*, wherein alſo ye are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead. 1 Cor. 5. 7. Purge out therefore the old leven, that ye may be a new lump, as ye are unlevened. For even *Chriſt the paſſeover* is ſacrificed for us. (*l*) 1 Corinth. 10. 1,2,3,4. V.1.] Moreover brethren, I would not that ye ſhould be ignorant, how that all our fathers were *under the cloud*, and all paſſed through the ſea. V.2.] And *were all baptized* unto Moſes in the cloud, and in the ſea. V.3.] And *did all eat* the ſame *ſpiritual meat*. V.4.] And did all drink the *ſame ſpiritual drink*: for they drank of the ſpiritual rock that followed them, and that *rock was Chriſt*. Hebr. 11: 13. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were *perſwaded of them*, and *embraced them*, *and confeſſed* that they were ſtrangers and pilgrims on the earth. John 8. 56. Your father Abraham rejoyced to ſee my day, and he *ſaw it*, and was glad.

had full remiſſion of ſins, and eternal Salvation: and is called, the Old Teſtament *m*.

(*m*) Gal. 3. 7,8,9, 14. V.7.] Know ye therefore, that they *which are of faith*, the ſame are the *children of Abraham*. V.8. And the Scripture foreſeeing that God would *juſtifie the heathen through faith*, preached before the *Goſpel unto Abraham*, ſaying, In thee *ſhall all nations be bleſſed*. V.9.] So then, they which be of faith, are *bleſſed* with *faithfull Abraham*. V.14.] That the *bleſſing of Abraham* might come on the Gentiles through Jeſus Chriſt, that we might receive the promiſe of the ſpirit through faith.

VI. Under the Goſpel, when Chriſt the ſubſtance *n*, was exhibited, the Ordinances in which this Covenant is diſpenſed, are the preaching of the Word, and the Adminiſtration of the Sacraments, of Baptiſm, and the Lords Supper *o*. Which, though fewer in number, and adminiſtred with more ſimplicity, and leſs outward glory: yet in them it is held forth in more fulneſs, evidence, and ſpiritual efficacy *p*, to all Nations, both Jews and Gentiles *q*; and is called the

(*n*) Coloſſ. 2. 17. Which are a ſhadow of things to come, *but the body is of Chriſt*. (*o*) Mat. 28. 19,20. V.19.] Go ye therefore, and *teach all nations, baptizing them* in the Name of the Father, and of the Son, and of the holy Ghoſt. V.20.] *Teaching them* to obſerve all things whatſoever I have commanded you; and lo, I am with you alway, even unto the end of the world. *Amen*. 1 Cor. 11. 23,24,25. V.23.] For I have received of the Lord that which alſo I have delivered unto you, that the Lord *Jeſus Chriſt*, the ſame night in which he was betrayed, *took bread*, V.24.] And when he had given thanks, he brake it, and ſaid, *Take, eat, this is my body*, which is broken for you; *this do* in remembrance of me. V.25.] After the ſame manner alſo he took *the cup* when he had ſupped, ſaying, This cup is the new teſtament in my blood; *this do ye*, as oft as ye drink it, in remembrance of me. (*p*) Hebr. 12. 22, 23,24,25,26,27. V.22.] But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels. V.23.] To the generall aſſembly and Church of the firſt-born, which are written in heaven, and to God the Judge of all, and to the ſpirits of juſt men made perfect. V.24.] And to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of *Abel*. V.25.] See that ye refuſe not him that *ſpeaketh*, for if they eſcaped not who refuſed him that *ſpake on earth*: much more ſhall not we eſcape, if we turn away from him that *ſpeaketh from heaven*. V.26.] Whoſe voice then ſhook the earth, but now he hath promiſed, ſaying, Yet once more I ſhake not the earth onely, but *alſo the heaven*. V.27.] And this word, yet once more ſignifieth the *removing* of thoſe *things that are ſhaken, as of* things that are made, that thoſe things which cannot be ſhaken, may remain. Jer. 31. 33,34. V.33.] But this ſhall be the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord, I will put *my law in their inward parts*, and *write* it in their *hearts*, and will be their God, and they ſhall be my people. V.34.] And they ſhall teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they *ſhall all know me*, from the leaſt of them to the greateſt of them, ſaith the Lord; for I will forgive their iniquities, and I will remember their ſin no more. (*q*) Mat. 28. 19. See letter (*o*) immediately foregoing. Epheſ. 2. 15,16,17,18,19. V.15.] Having *aboliſhed* in his fleſh the *enmity*, even the law of commandements, contained in ordinances, for to make in himſelf of *twain, one new man*, ſo making peace. V.16.] And that he might reconcile *both* unto God in *one body*, by the croſs, having ſlain the enmity thereby. V.17.] And came and preached peace to you that were *afar off*, and to them that were *nigh*. V.18.] For through him we both *have an acceſs by one ſpirit* unto the Father. V.19.] Now therefore ye are no more ſtrangers and foreiners, but *fellow-citizens with the ſaints*, and of the *houſhold of God*.

New

New Teſtament *r*. There are not therefore two Covenants of Grace, differing in ſubſtance, but one and the ſame, under various Diſpenſations *ſ*.

(*r*) Luke 22. 20. Likewiſe alſo the cup after ſupper, ſaying, This cup is the *new teſtament* in my blood, which is ſhed for you. (*ſ*) Gal 3.14.16. V.14.] That the *bleſſing of Abraham* might come on *the Gentiles* through Jeſus Chriſt, that we might receive the promiſe of the Spirit through faith. V.16.] Now to Abraham and his ſeed were the promiſes made, he ſaith not, And *to ſeeds*, *as of many*, but *as of one*, and *to thy* ſeed, *which is Chriſt*. Acts 15.11. But we believe, that through the *grace* of the Lord *Jeſus Chriſt*, we *ſhall be ſaved*, even *as they*. Rom. 3. 21,22,23,30. V 21.] *But now* the *righteouſneſs* of God *without the law* is *manifeſted*, being witneſſed by the law and the prophets. V.22.] Even the *righteouſneſs* of God which is by faith of Jeſus Chriſt, *unto all*, *and upon all* them *that believe*, for there *is no difference*. V.23.] For all have *ſinned* and come ſhort of the glory of God. V.30.] Seeing it is *one God* which ſhall *juſtifie* the *circumciſion* by *faith*, and *uncircumciſion through faith*. Pſal 32.1. Bleſſed is he whoſe *tranſgreſſion* is *forgiven*, and whoſe *ſin is covered*. Rom. 4.3,6,16,17,23,24. V.3.] For what ſaith the Scripture? Abraham *believed* God, and it was *counted unto him for righteouſneſs*. V.6. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God *imputeth righteouſneſs without works*. V.16.] Therefore it is of faith, that it might be by grace, to the end the *promiſe* might be *ſure*, to all the ſeed, not to *that onely which is of the law*, but to *that alſo* which is of *the faith of Abraham*, who is the father of us all. V.17.] As it is written, I have made thee a *father of many nations*, before him whom he *believed*, even God, who quickeneth the dead, and calleth thoſe things which be not, as though they were. V.23.] Now it was not written for his ſake alone, that it was *imputed* to him. V.24.] But *for us* alſo, to *whom* it ſhall be *imputed*, if we believe on him that raiſed up Jeſus our Lord from the dead. Heb. 13.8. Jeſus Chriſt, *the ſame yeſterday*, *and to day*, *and for ever*.

Chap. VIII.

Of Chriſt the Mediator.

IT pleaſed God, in his eternal purpoſe, to chooſe and ordain the Lord Jeſus, his onely begotten Son, to be the Mediator between God and Man *a*; the Prophet *b*, Prieſt *c*, and King *d*, the Head, and Saviour

(*a*) Iſa. 42. 1. Behold my ſervant whom I uphold, *mine elect*, in whom my ſoul delighteth, *I have put my ſpirit upon him*, he ſhall bring forth *judgement to the Gentiles*. 1 Pet. 1.19,20. V.19.] But with the *precious blood of Chriſt*, as of a Lamb without blemiſh, and without ſpot, V.20.] *Who* verily was *fore-ordained* before the foundation of the world, but was manifeſt in theſe laſt times *for you*. John 3.16. For God ſo loved the world, that he *gave his onely begotten Son*, that *whoſoever believeth* in him, ſhould not periſh, but have *everlaſting life*. 1 Tim. 2.5. For there is one God, and *one Mediator* between God and men, the man *Chriſt Jeſus*. (*b*) Acts 3.22. For Moſes truly ſaid unto the fathers, *A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me*, him ſhall ye hear in all things, whatſoever he ſhall ſay unto you. (*c*) Heb. 5.5,6. V.5.] So alſo Chriſt *glorified not himſelf*, *to be made an high prieſt*, but he that ſaid unto him, Thou art my Son, to day have I begotten thee. V.6.] As he ſaith alſo in another place, *Thou art a prieſt for ever*, *after the order of Melchiſedec*. (*d*) Pſal. 2 6. Yet *have I ſet my king* upon my holy hill of Sion. Luke 1. 33. And *he ſhall reign over the houſe of Jacob* for ever, and of his kingdom there ſhall be no end.

of his Church *e*, the Heir of all things *f*, and Judge of the World *g*: Unto whom he did from all eternity give a People, to be his seed *h*, and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified *i*.

(*e*) Ephes. 5. 23. For the husband is the head of the wife, even so *Christ is the head of the Church*, and *he is the Saviour of the body*. (*f*) Heb. 1. 2. Hath in these last daies spoken unto us by his Son, *whom* he hath *appointed heir of all things*, by whom also he made the worlds. (*g*) Acts 17. 31. Because he hath appointed a day, in the which he *will judge the world* in righteousness, *by the man whom he hath ordained*, whereof he hath given assurance unto all men, in that he hath raised him from the dead. (*h*) John 17. 6. I have manifested thy name unto the men *which thou gavest me out of the world*, thine they were, and *thou gavest them me*, and they have kept thy word. Psal. 22. 30. *A seed shall serve him*, it shall be accounted to the Lord for a generation. Isa. 53. 10. Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, *he shall see his seed*, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. (*i*) 1 Tim. 2. 6. Who gave himself a *ransom for all*, to be testified *in due time*. Isa. 55. 4, 5. V. 4.] Behold I have given him for a witness to the people, a leader and commander to the people. V. 5.] Behold, *thou shalt call a nation that thou knowest* not, and nations that know not thee *shall run unto thee*, because of the Lord thy God, and for the holy one of Israel, for *he hath glorified thee*. 1 Cor. 1. 30. But of him are ye in Christ Jesus, who *of God is made unto us, wisdome, and righteousness, and sanctification, and redemption.*

II. The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, & equal with the Father, did, when the fulness of time was come, take upon him mans nature *k*, with all the Essential properties, and common infirmities thereof, yet, without sin *l*: being conceived by the Power of the Holy Ghost in the womb of the Virgin *Mary*, of her substance *m*. So that, two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joyned together in one Person, without

(*k*) John 1. 1, 14. V. 1.] In the beginning was the Word, and the Word was with God, and *the Word was God*. V. 14. And the Word *was made flesh*, and *dwelt among us*, and we beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth. 1 John 5. 20. And we know that the *Son of God is come*, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ, *this is the true God*, and eternal life. Phil. 2. 6. Who being in the *form of God*, thought it no robbery to be *equal with God*. Gal. 4. 4. But when the *fulness of the time was come*, God sent forth his Son made of a *woman*, made under the law. (*l*) Heb. 2. 14, 16, 17. V. 14.] Forasmuch then as the children are partakers of flesh and blood, *he also* himself *took part of the same*, that through death he might destroy him that had the power of death, that is, the devil. V. 16.] For verily he took not on him the nature of angels, but he *took on him the seed of Abraham*. V. 17. Wherefore *in all things it behoved him to be made like unto his brethren*, that he might be a mercifull and faithfull high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 4. 15. For we have not an high priest, who *cannot be touched* with the feeling of our infirmities, but *was in all points tempted like as we are, yet without sin*. (*m*) Luke 1. 27, 31, 35. V. 27.] *To a virgin*, espoused to a man whose name was Joseph, of the house of David, and the virgins name was Mary. V. 31. And behold thou shalt *conceive in thy womb*, and bring forth a son, and shalt call his name Jesus. V. 35.] And the angel answered and said unto her, The *holy Ghost shall* come upon thee, and the *power of the Highest shall overshadow thee*, therefore also that holy Thing which shall be born of thee, shall be called the Son of God, Gal. 4. 4. See letter (*k*) immediately foregoing.

Conversion,

Converſion, Compoſition, or Confuſion *n*. Which perſon, is very God, and very Man, yet one Chriſt, the onely Mediator between God and Man *o*.

(*n*) Luke 31.35. See the foregoing Verſe. Col.2.9. For in him dwelleth all the fulneſs of the *Godhead bodily*. Rom.9.5. Whoſe are the Fathers, and of whom, as concerning *the fleſh*, *Chriſt* came, who is over all, *God bleſſed* for ever, *Amen*. 1 Pet.3.18. For Chriſt alſo hath once ſuffered for ſin, the juſt for the unjuſt, that he might bring us to God, being put to death *in the fleſh*, but *quickened by the ſpirit*. 1 Tim.3.16. And without controverſie, great is the myſtery of godlineſs, *God was manifeſt in the fleſh*, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (*o*) Rom.1.3,4. V.3.] Concerning his Son Jeſus Chriſt our Lord, which was *made of the ſeed of David*, according to the fleſh. V.4.] Declared *to be the Son of God*, with power according to the Spirit of holineſs, by the reſurrection from the dead. 1 Tim.2.5. For there is one God, and *one mediator between God and man*, the *man Chriſt Jeſus*.

III. The Lord Jeſus, in his humane nature thus united to the Divine, was ſanctified and anointed with the holy Spirit above meaſure *p*, having in him all the Treaſures of Wiſdome and Knowledge *q*: in whom it pleaſed the Father that all fulneſs ſhould dwell *r*; to the end, that being holy, harmleſs, undefiled, and full of Grace and Truth *ſ*, he might be thorowly furniſhed to execute the Office of a Mediator and Surety *t*: Which Office he took not unto himſelf, but was thereunto called by his Father *u*, who put all Power and Judgement into his hand, and gave him commandement to execute the ſame *.

(*p*) Pſal.45.7. Thou loveſt righteouſneſs, and hateſt wickedneſs, therefore God thy God hath *anointed* thee with the *oyl of gladneſs above thy fellows*. John 3.34. For he whom God hath ſent, ſpeaketh the words of God, for God *giveth not the ſpirit by meaſure* unto him. (*q*) Col.2.3. *In whom are hid all the treaſures of wiſdome and knowledge*. (*r*) Col.1.19. For it *pleaſed the Father*, that *in him* ſhould *all fulneſs dwell*. (*ſ*) Heb.7.26. For ſuch an high Prieſt became us, *who was holy, harmleſs, undefiled, ſeparate from ſinners*, and made higher than the heavens. John 1.14. And the Word was made fleſh, and dwelt among us, and we beheld his glory, the glory as of the onely begotten of the Father, *full of grace and truth*. (*t*) Acts 10.38. How God *anointed Jeſus* of Nazareth, with *the holy Ghoſt*. and with power, *who went about* doing good, healing all that *were oppreſſed of the devils*, for God was with him. Heb.12.24. And to Jeſus the Mediator of the new Covenant, and to the *blood of ſprinkling*, that *ſpeaketh better things* than that of Abel. Heb.7.22. By ſo much was Jeſus *made a ſurety* of a better teſtament. (*u*) Hebr. 5.4,5. V.4.] And *no man taketh this honour* unto himſelf, but he that is called of God, as was Aaron. V.5.] So alſo *Chriſt glorified not himſelf, to be made an high Prieſt*, but *he that ſaid* unto him, Thou art my Son, to day have I begotten thee. (*) John 5.22,27. V.22.] For the Father judgeth no man, but hath *committed all judgement unto the Son*. V.27.] And hath *given him authority to execute judgement alſo*, becauſe he is the Son of man. Matth. 28.18. And Jeſus came and ſpake unto them, ſaying, All *power is given unto me*, in heaven, and in earth. Acts 2.36. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made the ſame Jeſus whom ye have crucified, *both Lord and Chriſt*.

IV. This Office, the Lord Jeſus did moſt willingly

lingly undertake *x*: which that he might diſcharge, he was made under the Law *y*, and did perfectly fulfill it *z*, endured moſt grievous torments immediately in his Soul *a*, and moſt painfull ſufferings in his Body *b*: was crucified, and died *c*: was buried, and remained under the power of death; yet ſaw no corruption *d*. On the third day he aroſe from the dead *e*, with the ſame body in which he ſuffered *f*, with which alſo he aſcended into Heaven, and there ſitteth at the right hand of his Father *g*, making interceſſion *h*, and

(x) Pſa. 40. 7, 8 V. 7.] Then ſaid I, *Loe I come*; in the volume of thy book it is written of me. V. 8.] *I delight to do thy will, O my God*, yea, *thy law is within my heart*. Heb. 10. 5, 6, 7, 8, 9, 10. V. 5.] Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me. Verſe 6.] In burnt-offerings and ſacrifices for ſin, thou haſt had no pleaſure. V. 7.] Then ſaid I, *Loe I come*, in the volume of thy book it is written of me, *to do thy will*, O God. V. 8.] Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin, thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law. V. 9.] Then ſaid he, *Loe I come to do thy will* (O God) he taketh away the firſt, that he may eſtabliſh the ſecond. V. 10.] By *the which will* we are ſanctified through the offering of the body of Jeſus Chriſt once for all. John 10. 18. No man taketh it from me, but *I lay it down of my ſelf*; I have power to lay it down, and I have power to take it up again; this commandement have I received of my Father. Phil. 2. 8. And being found in faſhion as a man, he *humbled himſelf*, and became obedient unto death, even the death of the croſs. (*y*) Gal. 4. 4. But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, *made under the law*. (*z*) Matth. 3. 15. And Jeſus anſwering, ſaid unto him, Suffer it to be ſo now, for thus it *becometh us to fulfill all righteouſneſs*; then he ſuffered him. Matth. 5. 17. Think not that I am come to deſtroy the law or the prophets, I am not come to deſtroy, *but to fulfill*. (*a*) Matth. 26. 37, 38. V. 37.] And he took with him Peter, and the two ſons of Zebedee, and began *to be ſorrowfull and very heavie*. V. 38.] Then ſaith he unto them, *My ſoul is exceeding ſorrowfull, even unto death*, tarry ye here and watch with me. Luke 22. 44. And being *in an agony*, he prayed more earneſtly, and his ſweat was as it were great drops of blood, falling down to the ground. Matth. 27. 46. And about the ninth hour, Jeſus cried with a loud voice, ſaying, Eli, Eli, lamaſabachthani, that is to ſay, *My God, my God, why haſt thou forſaken me?* (*b*) Matthew 26, 27. Chapters. (*c*) Phil. 2. 8. See the laſt Scripture in (*x*) immediately foregoing. (*d*) Acts 2. 23, 24, 27. V. 23.] Him being delivered by the determinate counſel and fore-knowledge of God, ye have taken, and by wicked hands *have crucified and ſlain*. V. 24.] Whom God hath raiſed up, having looſed *the pains of death*, becauſe it was not poſſible that he ſhould *be holden of it*. V. 27.] Becauſe thou wilt *not leave my ſoul in hell, neither* wilt thou *ſuffer thine holy one to ſee corruption*. Acts 13. 37. But he whom God raiſed again, *ſaw no corruption*. Rom. 6. 9. Knowing that Chriſt being *raiſed from the dead*, dieth no more, death hath *no more dominion over him*. (*e*) 1 Cor. 15. 3, 4. V. 3.] For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures. V. 4.] And that he was buried, and *that he roſe again the third day* according to the Scripture. And that he was ſeen of Cephas, then of the twelve. (*f*) John 20. 25, 27. V. 25.] The other diſciples therefore ſaid unto him, We have ſeen the Lord, but he ſaid unto them, Except I ſhall ſee *in his hands* the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe. V. 27.] Then ſaid he to Thomas, Reach hither thy finger, and *behold my hands*, and reach hither thy hand, and *thruſt it into my ſide*, and be not faithleſs, but believing. (*g*) Mark 16. 19. So then after the *Lord had ſpoken* unto them, he *was received up into heaven, and ſate on the right hand of God*. (*h*) Rom. 8. 34. Who is he that condemneth, it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo *maketh interceſſion for us*. Heb 9. 24. For Chriſt is not entered into the holy places made with hands, which are the figures of the true, but into heaven it ſelf, now to *appear in the preſence of God for us*. Heb. 7. 25. Wherefore he is able alſo to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth *to make interceſſion for them*.

ſhall return to judge men, and Angels, at the end of the World *i*.

(*i*) Rom. 14. 9, 10. V. 9.] For to this end Chriſt both died, and roſe, and revived, that he *might be Lord both of the dead and the living*. V. 10.] But why doeſt thou judge thy brother, or why doſt thou ſet thy brother at naught? we ſhall *all ſtand before the judgement ſeat of Chriſt*. Acts 1. 11. Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? the ſame Jeſus which is taken up from you into heaven, *ſhall ſo come* in like manner as ye have ſeen him go into heaven. Acts 10. 42. And he commanded us to preach unto the people, and to teſtifie that it was he, which was ordained of God, *to be the judge of the quick and dead*. Matth. 13. 40, 41, 42. V. 40.] As therefore the tares are gathered and burnt in the fire, *ſo ſhall it be in the end* of this world. V. 41.] The *Son of man ſhall ſend forth* his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity. V. 42.] And *ſhall caſt* them into a furnace of fire, there ſhall be wailing and gnaſhing of teeth. Jude 6. And the angels which kept not their firſt eſtate, but left their own habitation, *he hath reſerved* in everlaſting chains under darkneſs, *unto the judgement* of the great day. 2 Pet. 2. 4. For if God ſpared not the angels that ſinned, but caſt them down into hell, and *delivered them* into chains of darkneſs, to *be reſerved unto judgement*.

V. The Lord Jeſus, by his perfect obedience and ſacrifice of himſelf, which he, through the eternal Spirit, once offered up unto God, hath fully ſatisfied the juſtice of his Father *k*; and purchaſed, not onely reconciliation, but an everlaſting inheritance in the Kingdom of Heaven, for all thoſe whom the Father hath given unto him *l*.

(*k*) Rom. 5. 19. For as by one mans diſobedience many were made ſinners, ſo by *the obedience of one*, ſhall *many be made righteous*. Heb. 9. 14, 16. V. 14.] How much more ſhal the *blood of Chriſt*, who through the eternal Spirit offered himſelf without ſpot to God, *purge the conſcience* from dead works, to ſerve the living God? V. 16.] For where a teſtament is, there muſt alſo of neceſſity *be the death of the teſtator*. Heb. 10. 14. For *by one offering* he hath *perfected for ever them that are ſanctified*. Eph 5. 2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf *for us*, *an offering* and a ſacrifice to God, for a ſweet *ſmelling ſavour*. Rom 3. 25, 26. V. 25.] Whom God hath ſet forth to be *a propitiation* through faith *in his blood*, to declare his righteouſneſs for the remiſſion of ſins that are paſt *through the forbearance of God*. V. 26.] To declare, I ſay, at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus. (*l*) Dan. 9 24, 26. V. 24.] Seventy weeks are determined upon thy people, upon thy holy city, to *finiſh the tranſgreſſion*, and to make an *end of ſin*, and to make *reconciliation for iniquity*, and to bring in *everlaſting righteouſneſs*, and to ſeal up the viſion and the prophecy, and to anoint the moſt holy. V. 26. And after threeſcore and two weeks ſhall *Meſſiah* be *cut off*, but *not for himſelf*; and the people of the Prince that ſhall come ſhall deſtroy the city and the ſanctuary, and the end thereof ſhall be with a flood, and unto the end of the war deſolations are determined. Col. 1. 19, 20. V. 19.] For it pleaſed the Father, that in him ſhould all fulneſs dwell. V. 20.] And having *made* peace through the *blood of his croſs*, by him to *reconcile all things* unto himſelf; by him, I ſay, whether they be things in earth, or things in heaven. Eph. 1. 11, 14. V. 11. In whom alſo we have *obtained an inheritance*, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will. V. 14. Which is the earneſt *of our inheritance*, until the redemption of the *purchaſed poſſeſſion*, unto the praiſe of his glory. John 17. 2. As thou haſt given him power over all fleſh, that he ſhould *give eternal life* to as many as *thou haſt given him*. Heb. 9. 12, 15. V. 12.] Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having *obtained eternal redemption for us*. V. 15.] And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called *might receive the promiſe of eternal inheritance*.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the world, in and by those Promises, Types, and Sacrifices, wherein he was revealed, and signified to be the seed of the Woman, which should bruise the Serpents head: and the Lamb slain from the beginning of the World: being yesterday, and to day the same, and for ever *m*.

(*m*) Gal. 4. 4, 5. V. 4.] But when the *fulness of the time was come*, God *sent forth his son* made of a woman, made under the law, V. 5.] To redeem them that *were under the law*, that we might receive the adoption of sons. Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and *her seed*, it *shall bruise thy head*, and thou shalt bruise its heel. Rev. 13. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of *the Lamb slain from the foundation of the world*. Heb. 13. 8. *Jesus Christ, the same yesterday, and to day, and for ever*.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self *n*: yet by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

(*n*) Heb. 9. 14. See letter (*k*) Scripture the second, 1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being *put to death in the flesh*, but *quickned by the spirit*. (*o*) Acts 20. 28. Take heed therefore unto your selves, and to all the flock over the which the holy Ghost hath made you overseers, to feed the Church of *God*, *which he hath purchased* with his own blood. John 3. 13. And *no man hath* ascended up to heaven *but he that came down* from heaven, even *the son of man*, which is in heaven. 1 John 3. 16. Hereby perceive we the love of *God*, *because he laid down his life* for us, and we ought to lay down our lives for the brethren.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply, and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the Word,

(*p*) John 6. 37, 39. V. 37.] All that the Father giveth me, *shall come to me*, and him that cometh to me, I will in no wise cast out. V. 39.] And this is the Fathers will which hath sent me, that of all which he hath given me, *I should lose nothing*, but should *raise it up again* at the last day. John 10. 15, 16. V. 15.] As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. V. 16.] And other sheep I have which are not of this fold, them also I *must* bring, and *they shall hear my voyce*, and there shall *be one fold*, and one shepherd. (*q*) 1 John 2. 1, 2. V. 1.] My little children, these things I write unto you, that ye sin not, and if any man sin, we *have an advocate with the Father*, *Jesus Christ* the righteous. V. 2.] And he is the propitiation for our sins, and not for ours onely, but also for *the sins of* the whole world. Rom 8. 34. Who is he that condemneth? it is Christ that died, yea rather that is risen again, who is even *at the right hand of God*, who also *maketh intercession for us*.

the

the myſteries of ſalvation *r*, effectually perſwading them by his Spirit, to believe and obey, and governing their hearts, by his Word and Spirit *ſ*, overcoming all their enemies by his Almighty Power and Wiſdome, in ſuch manner, and waies, as are moſt conſonant to his wonderfull and unſearchable diſpenſation *t*.

(*r*) John 15. 13,15. V.13.] Greater love hath no man than this, that a man lay down his life for his *friends*. V.15.] Henceforth I call you not ſervants, for the ſervant knoweth not what his Lord doth, but I have called you friends, for *all things that I have heard of my father, I have made known unto you*. Epheſ 1.7,8,9. V.7.] In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace. V.8.] Wherein he hath abounded towards us, in all wiſdome and prudence. V.9.] Having *made known unto us* the *myſtery of his will*, according to his good pleaſure which he had purpoſed in himſelf. John 17.6. I *have manifeſted thy Name unto the men* which thou gaveſt me out of the world, thine they were, thou gaveſt them me, and they have kept thy word. (*ſ*) John 14.16. And I will pray the Father, and he ſhall give you another *comforter*, that he *may abide with you* for ever. Heb.12.2. Seeking unto *Jeſus, the author and finiſher of our faith*, who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. 2 Cor.4.13: We having the *ſame ſpirit of faith*, according as it is written, I believe, and therefore have I ſpoken, we alſo believe, and therefore ſpeak. Rom.8. 9,14. V.9.] But ye are not in the fleſh, but *in the ſpirit*, if ſo be that the *ſpirit of God dwell in you*; now if any man have not the ſpirit of Chriſt, he is none of his. V.14.] For as many as are led by the *ſpirit of God*, *they* are the ſons of God. Rom.15.18,19. V.18.] For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient by word. V.19.] Through mighty ſigns and wonders, by the *power of the ſpirit of God*, ſo that from Jeruſalem, and round about to Illyricum, I have fully preached the Goſpel of Chriſt. John 17.17. *Sanctifie them through thy truth*, thy word is truth. (*t*) Pſal.110.1. The Lord ſaid unto my lord, Sit thou at my right hand, *till I make thine enemies thy footſtool*. 1 Cor.15.25,26. V.25.] He muſt reign till he *hath put all enemies under his feet*. V.26.] The *laſt enemy* that ſhall be *deſtroyed*, is death. Mal.4.2,3. V.2.] But unto you that fear my name, ſhall that ſun of righteouſneſs ariſe, *with healing in his wings*, and ye ſhall go forth, and grow as calves of the ſtall. V.3.] And ye *ſhall tread down the wicked*, for they ſhall be aſhes under the ſoles of your feet, in the day that I ſhall do this, ſaith the Lord of hoſts. Col.2.15. And having *ſpoiled principalities and powers*, he made a ſhew of them openly, *triumphing over them in it*.

Chap. IX.

Of Free-will.

God hath indued the Will of man with that natural liberty, that is neither forced, nor by any abſolute neceſſity of nature determined to do good or evil *a*.

(*a*) Mat.17.12. But I ſay unto you, that *Elias* is come already, and they knew him not, but have done unto him *whatſoever they liſted*, likewiſe alſo ſhall the ſon of man ſuffer of them. James 1.14. But every man is tempted when he is *drawn away of his own luſt*, and enticed. Deut 30.19. I call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing, therefore *chooſe life*, that both thou and thy ſeed may live.

II. Man, in his ſtate of Innocency, had freedom, and power, to will, and to do that which was good, and well-pleaſing to God *b*; but yet, mutably, ſo that he might fall from it *c*.

(*b*) Eccleſ. 7.29. Lo this onely have I found, that *God hath made man upright*, but they have ſought out many inventions. Gen. 1.26. And God ſaid, Let us make *man in our image, after our likeneſs*, and let him have dominion over the fiſh of the ſea, and over the fowls of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth. (*c*) Gen. 2. 16,17. V. 16.] And the Lord God commanded the man, ſaying, Of every tree in the garden thou mayeſt *freely eat*. V. 17.] But of the tree of the knowledge of good and evil, *thou ſhalt not eat*, for in the *day that thou eateſt* thereof, thou ſhalt ſurely die. Gen. 3.6. And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, *ſhe took of the fruit thereof*, and *did eat*, and gave alſo unto her husband with her, and *he did eat*.

III. Man by his fall into a ſtate of ſin, hath wholly loſt all ability of Will to any ſpiritual good accompanying ſalvation *d*: ſo as, a natural man, being altogether averſe from that good *e*, and dead in ſin *f*, is not able, by his own ſtrength, to convert himſelf, or to prepare himſelf thereunto *g*.

(*d*) Rom. 5. 6. For when we were *yet without ſtrength*, in due time Chriſt died for the ungodly. Rom. 8. 7. Becauſe the carnal minde is *enmity againſt God*, for it is *not ſubject to the law* of God, *neither indeed can be*. John 15. 5. I am the vine, ye are the branches, he that abideth in me, and I in him, the ſame bringeth forth much fruit, for *without me ye can do nothing*. (*e*) Rom. 3.10,12. V. 10.] As it is written, *There is none righteous*, no not one V. 12.] They are *all gone out of the way*, they are together become unprofitable, there is *none that doth good*, no *not one*. (*f*) Epheſ. 2, 1, 5. V. 1.] And you hath he quickned, *who were dead in treſpaſſes and ſins*. V. 5.] Even when we *were dead in ſins*, hath quickned us together with Chriſt, by grace ye are ſaved. Col. 2. 13. And *you being dead in your ſins*, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes. (*g*) John 6.44,65. V. 44.] No man can come to me, *except the Father* which hath ſent me *draw him*, and I will raiſe him up at the laſt day. V. 65.] And he ſaid, Therefore ſaid I unto you, that *no man can come unto me*, except it were given unto him of my Father. Epheſ. 2. 2,3,4,5. V. 2.] Wherein in times paſt *we walked*, *according to the courſe of this world*, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. V. 3.] Among whom alſo *we all had our converſation* in times paſt, in the luſt of our fleſh, fulfilling the deſires of the fleſh, and of the minde, and were by nature the children of wrath, as others. V. 4.] But *God who is* rich in mercy, for his great love wherewith he loved us, V. 5. Even when *we were dead* in ſins, hath *quickned us* together with Chriſt, by grace ye are ſaved. 1 Cor. 2. 14. But *the natural man receiveth not the things of the ſpirit of God*, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned. Titus 3. 3,4,5. V. 3.] For *we* our ſelves alſo *were ſometimes fooliſh*, *diſobedient*, deceived, *ſerving divers luſts* and pleaſures, *living in malice* and envie, *hatefull*, *and hating* one another. V. 4.] But after that the kindneſs and love of God our Saviour toward man appeared, V. 5.] Not *by works of righteouſneſs which we have done*, but according to his mercy, he ſaved us, by *the waſhing of regeneration*, and renewing of the holy Ghoſt.

IV. When God converts a ſinner, and tranſlates him into the ſtate of grace, he freeth him from his natural bondage

bondage under ſin *h*; and by his grace alone, inables him freely to will, and to do that which is ſpiritually good *i*; yet ſo, as that by reaſon of his remaining corruption, he doth not, perfectly, nor onely, will that which is good, but doth alſo will that which is evil *k*.

(*h*) Col. 1.13. Who hath *delivered us from the power of darkneſs*, and hath tranſlated us into the kingdom of his dear Son. John 8.34,36. V. 34.] Jeſus anſwered them, Verily, verily, I ſay unto you, whoſoever committeth ſin, *is the ſervant of ſin*. V.36.] If the Son therefore ſhall *make you free*, ye ſhall be *free indeed*. (*i*) Phil.2.13. For it is *God that worketh* in you both *to will* and *to do*, of his good pleaſure. Rom.6.18,22. V.18.] Being then made free from ſin, ye became *the ſervants of righteouſneſs*. V.22.] But now being made free from ſin, and become *ſervants of God*, ye have your fruit unto holineſs, and the end, everlaſting life. (*k*) Gal. 5.17. For the *fleſh luſteth againſt the ſpirit*, and the *ſpirit againſt the fleſh*, and theſe are contrary the one to the other, ſo that ye *cannot do the things that ye would*. Rom.7.15,18,19,21,23. V.15.] For that *which I do*, *I allow not*, for what I would, *that do I not*, but what I *hate*, *that do I*. V.18.] For I know that in me, that is, in *my fleſh*, *dwelleth no good thing*, for to *will is preſent with* me, but how to *perform that which is good*, *I finde not*. V.19.] For the *good that I would*, *I do not*, but the evil *which I would not*, *that I do*. V.21.] I finde then a law, that when I *would do good*, *evil is preſent with me*. V.23.] But I ſee another law in *my members*, *warring againſt the law of my minde*, and bringing me into *captivity to the law of ſin*, *which is* in my members.

V. The will of man is made perfectly, and immutably free to good alone, in the ſtate of Glory onely *l*.

(*l*) Eph.4.13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, *unto a perfect man*, unto the *meaſure of the ſtature of the fulneſs of Chriſt*. Heb.12.23. To the general aſſembly and church of the firſt-born, which are written in heaven, and to God the judge of all, and to the *ſpirits of juſt men made perfect*. 1 John 3.2. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be, but we know, that when he ſhall appear, *we ſhall be like him*, for we ſhall ſee him as he is. Jude 24. Now unto him that is able to keep you from falling, and to preſent *you faultleſs before the preſence of his glory*, with exceeding joy.

CHAP. X.

Of Effectual Calling.

ALl thoſe whom God hath predeſtinated unto life, and thoſe onely, he is pleaſed in his appointed and accepted time, effectually to call *a*, by his Word

(*a*) Rom.8.30. Moreover, whom he did predeſtinate, *them he alſo called*, and whom he called, them he alſo juſtified, and whom he juſtified, them he alſo glorified. Rom.11.7. What then, Iſrael hath not obtained that which he ſeeketh for, but *the election hath obtained it*, and the reſt were blinded. Epheſ.1.10,11. V.10.] That in the diſpenſation of the fulneſs of times *he might gather together in one*, *all things in Chriſt*, both which are in heaven, and which are in earth, even in him. V.11. In whom *alſo we have obtained an inheritance*, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will.

and Spirit *b*, out of that ſtate of ſin and death, in which they are by nature, to Grace and Salvation by Jeſus Chriſt *c*; enlightning their mindes, ſpiritually and ſavingly to underſtand the things of God *d*; taking away their heart of ſtone, and giving unto them an heart of fleſh *e*; renewing their wills, and by his almighty power determining them to that which is good *f*, and effectually drawing them to Jeſus Chriſt *g*: yet ſo, as they come moſt

(*b*) 2 Theſſ. 2.13,14. V.13.] We are bound to give thanks alway to God for you brethren, beloved of the Lord, becauſe God hath from the beginning *choſen you to ſalvation through ſanctification of the ſpirit, and belief of the truth.* V.14.] Whereunto he *called you by our goſpel*, to the obtaining of the glory of the Lord Jeſus Chriſt. 2 Cor. 3.3,6. V.3.] Foraſmuch as ye are manifeſtly *declared to be the epiſtle of Chriſt, miniſtred by us*, written not with ink, but with the Spirit of the living God: not in tables of ſtone, but in fleſhly tables of the heart. V.6.] Who alſo made us *able miniſters* of the new teſtament, *not of the letter, but of the ſpirit*, for the letter killeth, but the ſpirit giveth life. (*c*) Rom. 8.2. For the law of the *ſpirit of life* in Chriſt Jeſus, hath made me free from *the law of ſin and death.* Epheſ. 2.1,2,3,4,5. V.1.] And you *hath he quickned*, who *were dead* in treſpaſſes and ſins. V.2.] Wherein in times *paſt ye walked*, according to the courſe of this world, *according to the prince* of the power of the air, the ſpirit that now worketh in the children of diſobedience. V.3.] Among whom alſo *we all had our converſation* in times paſt, in *the luſts of our fleſh*, fulfilling the deſires of the fleſh, and of the minde, and were by nature *the children of wrath*, even as others. V.4.] But *God who is rich* in mercy, for his great love wherewith he loved us, V.5.] Even when we were dead in ſins, hath *quickned us together* with Chriſt (by grace ye are ſaved.) 2 Tim. 1.9,10. V.9.] Who hath *ſaved us, and called us* with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began. V.10.] But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath *aboliſhed death*, and hath *brought life* and immortality to light through the goſpel. (*d*) Acts 26.18. *To open their eyes, and to turn them from darkneſs to light*, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance amongſt them which are ſanctified by faith that is in me. 1 Cor. 2.10,12. V.10.] But God hath *revealed them unto us by his ſpirit*, for the ſpirit ſearcheth all things, yea, the deep things of God. V.12.] Now we have received, not the ſpirit of the world, but *the ſpirit which is of God, that we might know the things* that are freely given to us of God. Epheſ. 1.17,18. V.17.] That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto *you the ſpirit of wiſdom and revelation*, in the knowledge of him. V.18.] The *eyes of your underſtanding being enlightned*, that ye *may know what* is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints. (*e*) Ezek. 36.26. A new heart alſo will I give you, and a new ſpirit will I put within you, and *I will take away the ſtony heart* out of your fleſh, and *I will give you an heart of fleſh.* (*f*) Ezek. 11.19. And I will give *them one heart*, and I will put a new ſpirit within you, and I will take *away the ſtony heart* out of their fleſh, and will give them *an heart of fleſh.* Phil. 2.13. For it is *God that worketh in you, both to will* and to do, of his good pleaſure. Deut. 30.6. And the Lord thy *God will circumciſe thine heart*, and the heart of thy ſeed, *to love the Lord thy God*, with all thine heart, and with all thy ſoul, that thou mayeſt live. Ezek. 36.27. And I will *put my ſpirit* within you, and *cauſe you to walk in my ſtatutes*, and ye ſhall keep my judgements, and do them. (*g*) Epheſ. 1.19. And what is the *exceeding greatneſs of his power* to us-ward *who believe* according *to the working of his mighty power.* John 6.44,45. V.44.] No man can come to *me, except the Father* (which hath power) *draw him*, and I will raiſe him up at the laſt day. V.45.] It is written in the prophets, And they ſhall *be all taught of God*, every man therefore that hath heard, and hath *learned of the Father, cometh unto me.*

freely

freely, being made willing by his grace *h*.

(*h*) Cant. 1.4. Draw me, *we will run after thee.* Pſal. 110.3. Thy people *ſhall be willing* in the day of thy power, in the beauties of holineſs from the womb of the morning, thou haſt the dew of thy youth. John 6.37. All that the Father giveth me, ſhall come to me, and *him that cometh unto me*, I will in no wiſe caſt out. Rev. 6. 16,17,18. V.16.] Know ye not, to whom ye *yield your ſelves ſervants* to obey, his ſervants ye are to whom ye obey, whether of ſin unto death, *or of obedience unto righteouſneſs.* V.17.] But God be thanked that ye were the ſervants of ſin, but ye *have obeyed from the heart* the form of doctrine which was delivered you. V.18.] Being then made free from ſin, *ye became the ſervants of righteouſneſs.*

II. This effectual Call is of Gods free and ſpecial grace alone, not from any thing at all foreſeen in man *i*, who is altogether paſſive therein, until being quickned and renewed by the holy Spirit *k*, he is thereby enabled to anſwer this Call, and to imbrace the grace offered, and conveyed in it *l*.

(*i*) 2 Tim. 1.9. Who hath ſaved us, and called us with an holy calling, *not according to our works*, but *according to* his *own purpoſe* and *grace which was given* us in Chriſt Jeſus before the world began. Tit. 3.4,5. V.4.] But after that the kindneſs and love of God our Saviour toward man appeared. V.5.] *Not by works of righteouſneſs which we have done, but according to his mercy*, he ſaved us by the waſhing of regeneration, and renewing of the holy Ghoſt. Eph. 2.4,5,8,9. V.4.] But God who is rich in mercy, *for his great love wherewith he loved us.* V.5.] Even when we were dead in ſins, *hath quickned us* together with Chriſt (*by grace ye are ſaved*.) V.8.] For by *grace are ye ſaved* through faith, and that *not of your ſelves*, it is the gift of God. V.9.] Not *of works*, *leſt any* man ſhould boaſt. Rom. 9.11. For the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election *might ſtand*, *not of works*, but of him that calleth. (*k*) 1 Cor. 2.14. But *the natural man receiveth not the things of the Spirit of God*, for they are fooliſhneſs unto him, *neither can he know* them, becauſe they are ſpiritually diſcerned. Rom. 8.7. Becauſe the carnal minde is enmity againſt God, for it *is not ſubject to the law* of God, neither *indeed can be*. Epheſ. 2.5. Even when we *were dead in ſins*, hath quickned us together with Chriſt (by grace ye are ſaved.) (*l*) John 6.37. All that the Father giveth me, *ſhall come to me*, and him that cometh to me, I will in no wiſe caſt out. Ezek. 36.27. And I will put my ſpirit within you, *and cauſe you to walk in my* ſtatutes, and ye *ſhall keep* my judgements and do them. John 5.25. Verily, Verily, I ſay unto you, The hour is coming, and now is, when *the dead ſhall hear the voice* of the Son of God, and they that hear ſhall live.

III. Elect Infants, dying in infancy, are regenerated, and ſaved by Chriſt through the Spirit *m*, who

(*m*) Luke 18.15,16. V.15.] And they brought unto him alſo *infants*, *that he ſhould touch* them, but when his diſciples ſaw it, they rebuked them. V.16.] But Jeſus called them unto him, and ſaid, Suffer *little children* to come unto me, and forbid them not, for *of ſuch is the kingdom of God.* Acts 2.38,39. V.38.] Then Peter ſaid unto them, Repent *and be baptized every one of* you, in the Name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt. V.39.] For the promiſe is to *you*, *and to your children*, and to all that are afar off, even as many as the Lord your God ſhall call. John 3.3,5. V.3.] Jeſus anſwered and ſaid unto him, Verily, verily, I ſay unto thee, *Except a man be born again, he cannot ſee the kingdom* of God. V.5.] Jeſus anſwered, Verily, verily, I ſay unto thee, Except *a man be born of water, and of the ſpirit, he cannot enter into* the kingdom of God. 1 John 5.12. *He that hath the Son, hath life*, but he that hath not the Son of God, hath not life. Rom. 8.9. But ye are not in the fleſh, but in the ſpirit, if ſo be that the ſpirit of God dwell in you; now if any man have not the ſpirit of Chriſt, he is none of his.

worketh

worketh when, and where, and how he pleaſeth *n*. So alſo are all other elect perſons who are uncapable of being outwardly called by the Miniſtry of the Word *o*.

(*n*) John 3. 8. The wind *bloweth where it liſteth*, and thou heareſt the ſound thereof, but canſt not tell whence it cometh and whither it goeth, *ſo is every one that is born of the ſpirit.* (*o*) 1 John 5. 12. He *that hath the Son, hath life*, but he that hath not the Son of God, hath not life. Acts 4. 12. Neither *is there ſalvation in any other*, for *there is none other name* under heaven given among men, whereby we muſt be ſaved.

IV. Others, not elected, although they may be called by the Miniſtry of the Word *p*, and may have ſome common operations of the Spirit *q*, yet they never truly come unto Chriſt, and therefore cannot be ſaved *r*: much leſs can men, not profeſſing the Chriſtian Religion, be ſaved in any other way whatſoever, be they never ſo diligent to frame their lives according to the light of Nature, and the Law of that Religion they do profeſs *ſ*. And, to aſſert and main-

(*p*) Mat. 22. 14. *For many are called*, but few are choſen. (*q*) Matth. 7. 22. Many will ſay to me in that day, Lord, Lord, have *we not prophecied in thy Name?* and in thy Name *have caſt out devils*, and in thy Name *done many wonderfull works?* Matth. 13. 20,21. V. 20.] But he that received the ſeed into ſtony places, the ſame is he that heareth the word, *and even with joy receiveth it.* V. 21.] Yet *hath he not root in himſelf*, but dureth for a while, for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended. Hebr. 6. 4,5. V. 4.] For it is impoſſible for thoſe *who were once enlightened*, and *have taſted of the heavenly gift*, and *were partakers of the holy Ghoſt.* V. 5.] And *have taſted the good word of God*, and the *powers of the world to come.* (*r*) John 6. 64,65,66. V. 64.] But *there are ſome of them that believe not*, for Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him. V. 65.] And he ſaid, Therefore ſay I unto you, that *no man can come unto me*, except it were given unto him of my Father. V. 66.] From that time *many of his diſciples went back*, and *walked no more with him.* John 8. 24. I ſaid therefore unto you, that *you ſhall die in your ſins*, for *if you believe not that I am he, you ſhall die in your ſins.* (*ſ*) Acts 4. 12. *Neither is there ſalvation in any other*, for *there is none other name under heaven* given amongſt men, *whereby we muſt be ſaved.* John 14. 6. Jeſus ſaith unto him, *I am the way*, the truth, and the life, no man *cometh unto the Father, but by me.* Epheſ. 2. 12. That at that time ye *were without Chriſt, being aliens from the common-wealth* of Iſrael, *and ſtrangers* from the covenants of promiſe, *having no* hope, and *without God* in the world. John 4. 22. Ye worſhip ye know not what, we know what we worſhip, for *ſalvation is of the Jews.* John 17. 3. This *is life eternal, that they might know thee*, the *only true God*, and *Jeſus Chriſt* whom thou haſt ſent.

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tain, that they may, is very pernicious, and to be deteſted *t*.

(*t*) 2 John 9.10,11. V. 9.] Whoſoever tranſgreſſeth and *abides not in the doctrine of* Chriſt, *hath not God*; *he* that *abideth* in the doctrine of Chriſt, he *hath both the Father and the Son*. V.10.] If there come any unto you, and *bring not this* doctrine, *receive him not into your houſe*, neither bid him God ſpeed. V.11.] For he that *biddeth him God* ſpeed, is *partaker of his evil deeds*. 1 Cor.16.22. If any man *love not the Lord Jeſus Chriſt*, *let him be Anathema*, *Maranatha*. Gal.1.6,7,8. V.6.] I marvel that you are ſo ſoon *removed* from him that called you into the grace of Chriſt *unto another Goſpel*. V.7.] *Which is not another*, but there be ſome that trouble you, and would pervert the Goſpel of Chriſt. V.8.] But *though we*, *or an angel* from heaven, *preach any other goſpel unto you*, *than that which* we have preached unto you, *let him be accurſed*.

CHAP. XI.

Of Juſtification.

THoſe whom God effectually calleth, he alſo freely juſtifieth *a*: not, by infuſing righteouſneſs into them, but by pardoning their ſins, and by accounting and accepting their perſons as righteous; not, for any thing wrought in them, or done by them, but for Chriſts ſake alone; nor, by imputing faith it ſelf, the act of believing, or any other evangelical obedience, to them, as their righteouſneſs; but, by imputing the

(*a*) Rom.9.30. Moreover, whom he predeſtinated, them he alſo called, and *whom he alſo called*, *them he alſo juſtified*, and whom he juſtified, them he alſo glorified. Romans 3.24. Being *juſtified freely by his grace*, through the redemption that is in Jeſus Chriſt.

obedience and satisfaction of Christ unto them *b*, they receiving, and resting on him and his righteousness by faith; which faith, they have, not of themselves, it is the gift of God *c*.

(*b*) Rom.4.5,6,7,8. V.5.] Now to him that worketh not, but believeth on him that *justifieth the ungodly*, *his faith is counted for righteousness*. V.6.] Even as David also describeth the blessedness of the man, unto whom *God imputeth righteousness without works*. V.7.] Saying, Blessed are they whose *iniquities are forgiven, and whose sins are covered*. V.8.] Blessed is that man to whom the Lord *will not impute sin*. 2 Cor.5.19,21. V.19.] To wit, that God was in Christ, reconciling the world unto himself, *not imputing their trespasses* unto them, and hath committed unto us the word of reconciliation. V.21.] For he hath made him to be sin for us, who knew no sin, that we might be *made the righteousness of God in him*. Rom.3.22,24,25,27,28. V.22.] Even *the righteousness of* God, which *is by faith* of Jesus Christ unto all, and *upon all them that believe*, for there is no difference: V.24.] Being *justified freely by* his grace, *through the redemption* that is in Christ Jesus. V.25.] Whom God hath set forth to be *a propitiation through faith in his blood*, *to* declare *his righteousness for the remission* of sins that are past, through the forbearance of God. V.27.] Where is boasting then, by what law of works, but *by the law of faith?* V.28.] Therefore we conclude, that a man is justified *by faith*, *without the deeds of the law*. Tit.3.5,7. V.5.] Not *by works of righteousness*, which we have done, but according *to his mercy* he saved us, by the washing of regeneration, and renewing of the holy Ghost. V.7.] That being *justified by his grace*, we should be made heirs according to the hope of eternal life. Eph.1.7. In whom we have *redemption through his blood*, the forgiveness of sins according to the riches of his grace. Jer.23.6. In his days shall Judah be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, The *Lord our righteousness*. 1 Cor.1.30,31. V.30.] But of him are *ye in Christ Jesus*, *who* of God, is *made unto us wisdom*, and *righteousness*, and *sanctification*, and *redemption*. V.31.] That according as it is written, He that glorieth, *let him glory in the Lord*. Rom.5.17,18,19. V.17.] For if by one mans offence, death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, *shall reign* in life *by one, Jesus Christ*. V.18.] Therefore as by the offence of one, judgement came upon all men to condemnation, even so *by the righteousness of one*, the free gift came upon all men *to justification of life*. V.19.] For as by one mans disobedience, many were made sinners: so *by the obedience of one*, shall many *be made righteous*. (*c*) Acts 10.44. While Peter yet spake these words, the *holy Ghost fell on all them* which heard the word. Gal.2.16. Knowing that a man is not justified by the works of the law, *but by the faith of Jesus Christ*, even we have believed in Jesus Christ, that we might be *justified by the faith of Jesus Christ*, and not by the works of the law, for by the works of the law shall no flesh be justified. Phil.3.9. And be found in him, not having our own righteousness, which is of the law, but that *which is through the faith of Christ*, the righteousness *which is of God by faith*. Acts 13.38,39. V.38.] Be it known unto you therefore, men and brethren, that *through this man is preached* unto you *the forgiveness of sins*. V.39.] And by him *all that believe are justified* from all things, from which ye could not be justified by the law of Moses. Eph.2.7,8. V.7.] That in the ages to come he might shew the *exceeding riches of his grace*, in his kindness towards us, *through Christ Jesus*. V.8.] For by grace are ye saved *through faith*, and that not of your selves, *it is the gift of God*.

II. Faith, thus receiving and resting on Christ, and his righteousness, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but

(*d*) John 1.12. But as *many as received* him, to them *gave he power to become the sons of God*, even to them that *believe on his name*. Rom.3.28. Therefore we conclude, that a man is *justified by faith*, without the deeds of the law. Rom.5.1. Therefore being *justified by faith*, we have peace with God, through our Lord Jesus Christ.

is

is ever accompanied with all other ſaving graces, and is no dead faith, but worketh by Love *e*.

(*e*) Jam.2.17,22,26. V.17.] Even ſo *faith* if it *hath not works, is dead* being *alone*. V.22.] Seeſt thou how *faith wrought with his works*, and *by works* was faith made *perfect*. V.26.] For as the body without the ſpirit is dead, ſo *faith without works is dead alſo*. Gal.5.6. For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but *faith which worketh by love*.

III. Chriſt by his obedience, and death, did fully diſcharge the debt of all thoſe that are thus juſtified, and did make a proper, real, and full ſatisfaction to his Fathers Juſtice in their behalf *f*. Yet, in as much as he was given by the Father, for them *g*; and, his obedience and ſatisfaction accepted in their ſtead *h*; and both freely, not for any thing in them; their Juſtification is onely of free grace *i*; that both the exact

(*f*) Rom.5.8,9,10, 19. V.8.] But God commended his love towards us, in that while we were yet ſinners, Chriſt *died for us*. V.9.] Much more then being juſtified by his *blood*, *we ſhall be ſaved from wrath through him*. V.10.] For if when we were enemies we were reconciled to God by the death of his Son: much more, *being reconciled*, we *ſhall be ſaved by his life*. V.19.] For as by one mans diſobedience, many were made ſinners, even ſo by the *obedience of one, ſhall many be made righteous*. 1 Tim.2.5,6. V.5.] For there is one God, and *one mediator between God and man*, the man *Chriſt Jeſus*. V.6.] Who *gave himſelf a ranſom for all*, to be teſtified in due time. Heb.10. 10,14. V.10.] By the which will we are *ſanctified, through the offering of the body of Jeſus Chriſt* once for all. V.14.] For *by one offering he hath perfected for ever them that are ſanctified*. Dan. 9. 24,26.] V.24. Seventy weeks are determined upon my people, and upon this holy city, *to finiſh the tranſgreſſion, and to make an end of ſins*, and to *make reconciliation for iniquity*, and to *bring in everlaſting righteouſneſs*, and to ſeal up the viſion and prophecy, and to anoint the moſt holy. V.26.] And after threeſcore and two weeks, ſhall Meſſiah be cut off, *but not for himſelf*, and the people of the prince that ſhall come, ſhall deſtroy the city and the ſanctuary, and the end thereof ſhall be with a floud, and unto the end of the war, deſolations are determined: Iſa.53.4,5,6,10,11,12: V.4.] Surely he hath *born our griefs, and carried our ſorrows*, yet we did eſteem him ſtricken, ſmitten of God, and afflicted. V.5.] But he was *wounded for our tranſgreſſions*, he was bruiſed *for our iniquities, the chaſtiſement of our peace was upon him*, and *with his ſtripes we are healed*. V.6.] All we, like ſheep, have gone aſtray, we have turned every one to his own way, and the Lord *hath laid on him the iniquity of us all*. V.10.] Yet it *pleaſed the Lord to bruiſe him, he* hath *put him to grief*: when thou *ſhalt make his ſoul an offering for ſin*, he ſhall ſee his ſeed, he ſhall prolong his days, and the pleaſure of the Lord ſhall proſper in his hand. V.11.] He ſhall ſee of the *travel of his ſoul*, and ſhall be ſatisfied, by his knowledge ſhall my righteous ſervant juſtifie many, for he *ſhall bear their iniquities*. V. 12.] Therefore will I divide him a portion with the great, & he ſhall divide the ſpoil with the ſtrong, becauſe he hath *poured out his ſoul unto death*, and he was numbred with the tranſgreſſors, and he *bare the ſin of many, and made interceſſion for the tranſgreſſors*. (*g*) Rom.8.32. He that ſpared not his own Son, but *delivered him up for us all*, how ſhall he not with him alſo freely give us all things? (*h*) 2 Cor.5.21. For he hath *made him to be ſin for us*, who knew no ſin, that we might be made the righteouſneſs of God in him. Mat.3.17. And lo, a voice from heaven, ſaying, This is my beloved Son, *in whom I am well pleaſed*. Eph.5.2. And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us an offering and a ſacrifice to God, *for a ſweet ſmelling ſavour*. (*i*) Rom. 3.24. Being *juſtified freely by his grace*, through the redemption that is in Chriſt Jeſus. Epheſ. 1.7. In whom we have redemption by his blood, the forgiveneſs of ſins, *according to the riches of his grace*.

justice, and rich grace of God, might be glorified in the justification of sinners *k*.

(*k*) Rom. 3. 26. To declare, I say, at this time, his righteousness, *that he might be just, and the justifier of him that believeth in Jesus.* Ephes. 2. 7. That in the ages to come he might *shew the exceeding riches of his grace*, in his kindness towards us, through Jesus Christ.

IV. God did, from all eternity, decree to justifie all the Elect *l*, and Christ did, in the fulness of time, die for their sins, and rise again for their justification *m*: nevertheless, they are not justified, until the holy Spirit doth in due time actually apply Christ unto them *n*.

(*l*) Gal. 3. 8. And the Scripture *foreseeing that God would justifie the heathen through faith*, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. 1 Pet. 1. 2, 19, 20. V. 2.] *Elect, according to the fore-knowledge of God* the Father, through justification of the spirit, unto obedience, and sprinkling of the blood of Jesus Christ. V. 19.] But *with the precious blood of Christ*, as of a lamb without blemish, and without spot. V. 20.] Who verily *was fore-ordained before the foundation of the world*, but was manifest in these last times for you. Rom. 8. 30. Moreover, *whom he did predestinate*, them he also called, and whom he called, *them he also justified*, and whom he justified, them he also glorified (*m*) Gal. 4. 4. But *when the fulness of the time was come*, God sent forth his Son, made of a woman, made under the law. 1 Tim. 2. 6. Who gave himself a ransom for all, *to be testified in due time.* Rom. 4. 25. Who was delivered for our offences, and *was raised again for our justification.* (*n*) Col. 1. 21, 22. V. 21.] And them that were sometimes alienated, and enemies in your mind by wicked works, *yet now hath he reconciled.* V. 22.] In *the body of his flesh*, through death, to present you holy, and unblameable, and unreproveable in his sight. Gal 2. 16. See letter *c* immediately foregoing. Tit. 3. 4, 5, 6, 7. V. 4.] But after that the kindness and love of God our Saviour toward man appeared. V. 5.] Not by works of righteousness, which we have done, but *according to his mercy he saved us, by the washing of regeneration*, and *renewing of the* holy Ghost. V. 6.] Which he shed on us abundantly, through Jesus Christ our Saviour. V 7.] That *being justified by his grace*, we should be made heirs according to the hope of eternal life.

V. God doth continue to forgive the sins of those that are justified *o*: and, although they can never fall from the state of Justification *p*; yet they may by their sins, fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg

(*o*) Mat. 6. 12. And *forgive us our debts*, as we forgive our debtors. 1 John 1. 7, 9. V. 7.] But if we walk in the light, as he is in the light, we have fellowship one with another, and *the blood of Jesus* Christ his Son, *cleanseth us from all sin.* V. 9.] If we confess our sins, *he is faithfull*, and *just to forgive our sins*, and to cleanse us from all unrighteousness. 1 John 2. 1, 2. V. 1.] My little children, these things I write unto you, that ye sin not, and *if any man sin, we have an advocate with the Father*, Jesus Christ the righteous. V 2.] And he is the *propitiation for our sins*, and not for ours onely, but also for the sins of the whole world. (*p*) Luke 22. 32. But I have prayed for thee, *that thy faith fail not*, and when thou art converted, strengthen thy brethren. 1 John 10. 28. And I give unto them eternal life, and *they shall never perish, neither shall any man pluck them out of my hand.* Hebr. 10. 14. For by one offering he *hath perfected for ever* them that are sanctified.

pardon,

pardon, and renew their faith and repentance *q*.

(*q*) Pſa. 89. 31, 32, 33. V. 31.] If they break my ſtatutes, and keep not my commandements. V. 32.] Then will I viſit their tranſgreſſions *with the rod, and their iniquity with ſtripes.* V. 33.] Nevertheleſs my loving kindneſs will I *not utterly take from him,* nor ſuffer my faithfulneſs to fail. Pſal. 51. 7, 8, 9, 10, 11, 12. V. 7.] *Purge me with hyſſop,* and I ſhall be clean, *waſh me, and I ſhall be whiter* than the ſnow. V. 8.] Make me to *hear joy and gladneſs, that the bones which thou haſt broken* may rejoyce. V. 9.] *Hide thy face from my ſins,* and blot out all my iniquities. V. 10.] Create in me a clean heart, O God, and renew a right ſpirit within me. V. 11.] Caſt me *not away from thy preſence,* and take not thy holy ſpirit from me. V. 12.] Reſtore *unto me the joy of thy ſalvation,* and uphold me with thy free ſpirit. Pſal. 32. 5. I *acknowleaged my ſin unto thee,* and mine iniquity have I not hid, I ſaid, I will confeſs my tranſgreſſions unto the Lord, and thou *forgaveſt the iniquity of my ſin.* Matth. 26. 75. And Peter remembred the words of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice; and he went out, *and wept bitterly.* 1 Cor. 11. 30, 32. V. 30.] For *this cauſe* many *are weak and ſickly* among you, and many ſleep. V. 32.] But when we are judged, *we are chaſtened* of the Lord, that we ſhould not be condemned with the world. Luke 1. 20. And behold, *thou ſhalt be dumb,* and *not able to ſpeak,* until the day that theſe things ſhall be performed, *becauſe thou believeſt not my words,* which ſhall be fulfilled in their ſeaſon.

VI. The Juſtification of Believers under the old Teſtament, was in all theſe reſpects, one and the ſame with the Juſtification of Believers under the New Teſtament *r*.

(*r*) Gal. 3. 9, 13, 14. V. 9.] So then they which be of faith, are *bleſſed with faithfull Abraham.* V. 13.] Chriſt hath *redeemed us from the curſe of the law,* being made a curſe for us; for it is written, Curſed is every one that hangeth on a tree. V. 14.] That the *bleſſing of Abraham* might *come on the Gentiles,* through Jeſus Chriſt, that we might receive the promiſe of the ſpirit, through faith. Rom. 4. 22, 23, 24. V. 22.] And therefore it was imputed to him for righteouſneſs. V. 23.] Now it was *not written for his ſake alone,* that it was imputed to him. V. 24.] But *for us alſo,* to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead. Heb. 13. 8. *Jeſus Chriſt, the ſame yeſterday, and to day, and for ever.*

CHAP. XII.

Of Adoption.

ALL thoſe that are juſtified, God vouchſafeth, in, and for his onely Son Jeſus Chriſt, to make partakers of the grace of Adoption *a*: by which they are taken into the number, and enjoy the liberties and privileges of the children of God *b*. have his Name put

(*a*) Eph. 1. 5. Having predeſtinated us *unto the adoption of children by Jeſus Chriſt,* to himſelf, according to the good pleaſure of his will. Gal. 4. 4, 5. V. 4.] But when the fulneſs of time was come, God *ſent forth his own Son,* made of a woman, under the law. V. 5.] To redeem them that were under the law, *that we might receive the adoption of ſons.* (*b*) Rom. 8. 17. And if children, *then heirs, heirs of God,* and *joynt heirs with Chriſt,* if ſo be that we ſuffer with him, that we may be alſo *glorified together.* John 1. 12. But as many as received him, to them *gave he power* to *become the ſons of God,* even to them that believe on his Name.

upon them *c*, receive the ſpirit of Adoption *d*, have acceſs to the Throne of Grace with holineſs *e*, are inabled to cry, Abba, Father *f*, are pitied *g*, protected *h*, provided for *i*, and chaſtened by him, as by a Father *k*: yet never caſt off *l*, but ſealed to the day of redemption *m*, and inherit the promiſes *n*, as heirs of everlaſting ſalvation *o*.

(*c*) Jer. 14. 9. Yet thou, O Lord, art in the midſt of us, and we are *called by thy name*, leave us not. 2 Cor. 6. 18. And will *be a father unto you*, and ye *ſhall be my ſons and daughters*, ſaith the Lord Almighty. Rev. 3. 12. Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out, and I will write upon him *the name of my God*, and the name of the city of my God, which is new Jeruſalem, which cometh down out of heaven from my God, and I will write upon him *my new name*. (*d*) Rom. 8. 15. For ye have not received the ſpirit of bondage again, to fear, but ye *have received the ſpirit of adoption*, whereby ye cry, Abba father. (*e*) Eph. 3. 12. *In whom* we have *boldneſs, and acceſs with confidence*, by the faith of him. Rom. 5. 2. *By whom* alſo we *have acceſs* by faith in his grace, wherein we ſtand and rejoyce in hope of the glory of God. (*f*) Gal. 4. 6. And becauſe ye are ſons, God hath ſent forth the *ſpirit of his Son* into your hearts, *crying, Abba, father*. (*g*) Pſal. 103. 13. Like as a father pitieth his children, *ſo the Lord pitieth them that fear him*. (*h*) Prov. 14. 26. In the fear of the Lord is *ſtrong confidence*, and *his children ſhall have a place of refuge*. (*i*) Matth. 6. 30, 32. V. 30.] Wherefore if God ſo cloath the graſs of the field, which to day is, and to morrow is caſt into the oven, ſhall he not *much more cloath you, O ye of little faith?* V. 32.] For your *heavenly Father knoweth that ye have need of all theſe things*. 1 Pet. 5. 7. Caſting all your care upon him, for *he careth for you*. (*k*) Heb. 12. 6. For whom the Lord loveth, he *chaſtiſeth, and ſcourgeth every ſon* whom he receiveth. (*l*) Lam. 3. 3. For the *Lord will not caſt off for ever*. (*m*) Eph. 4. 30. And grieve not the holy Spirit of God, *whereby ye are ſealed unto the day of redemption*. (*n*) Heb 6. 12. That ye be not ſlothfull, but followers of them *who through faith and patience inherit the promiſes*. (*o*) 1 Pet. 1. 3, 4. V. 3.] Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again *unto a lively hope*, by the reſurrection of Jeſus Chriſt from the dead. V. 4.] *To an inheritance incorruptible*, and undefiled, and that fadeth not away, reſerved in heaven for you. Hebr. 1. 14. Are they not all miniſtring ſpirits, ſent forth to miniſter for them *who ſhall be heirs of ſalvation?*

Chap. XIII.

Of Sanctification.

They who are effectually called, and Regenerated, having a new heart, and a new ſpirit created in them; are farther ſanctified really and perſonally through the vertue of Chriſts death aud reſurrection *a*,

(*a*) 1 Cor. 6. 11. And ſuch were ſome of you, but ye are waſhed, *but ye are ſanctified*, but ye are juſtified *in the Name of the Lord Jeſus*, and by the Spirit of our God. Acts 20. 32. And now, brethren, I commend you to God, and to the word of his grace, *which is able to build you up*, and to give you an inheritance among all them which are ſanctified. Phil. 3. 10. That I may know him, and *the power of his reſurrection*, and the fellowſhip of his ſufferings, *being made conformable unto his death*. Rom. 6. 5, 6. V. 5.] For if we have been planted together in *the likeneſs of his death*, we ſhall be alſo *in the likeneſs of his reſurrection*. V. 6.] Knowing this, that our *old man is crucified* with him, *that the body of ſin might be deſtroyed*, that henceforth we ſhould not ſerve ſin.

by

by his Word, and Spirit dwelling in them *b*: the Dominion of the whole body of ſin is deſtroyed *c*, and the ſeveral luſts thereof are more and more weakned and mortified *d*: and they, more and more quickned and ſtrengthned in all ſaving graces *e*, to the practice of true holineſs, without which no man ſhall ſee the Lord *f*.

(*b*) John 17.17. *Sanctifie them through thy truth*, thy word is truth. Epheſ.5.26. That he might *ſanctifie* and cleanſe it with the waſhing of water *by the word*. 2 Theſſ.2.13 But we are bound to give thanks alway to God for you brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, *through ſanctification of the ſpirit, and belief of the truth*. (*c*) Rom.6.6,14. V.6.] Knowing this, that our *old man is crucified* with him, that *the body of ſin might be deſtroyed*, that henceforth we ſhould not ſerve ſin. V.14.] For ſin *ſhall not have dominion over you*, for you are not under the law, but under grace. (*d*) Gal.5.24. And they that are Chriſts, *have crucified the fleſh*, with the affections and luſts. Rom.8.13. For if ye live after the fleſh, ye ſhall die; but if ye through *the ſpirit, do mortifie the deeds of the body*, ye ſhall live. (*e*) Col.1.11. *Strengthened with all might*, according to his glorious power, unto all patience, and long-ſuffering, with joyfulneſs. Eph. 3. 16,17,18,19. V.16.] That he would grant you, according to the riches of his glory, *to be ſtrengthned with might*, by his ſpirit *in the inner man*. V.17.] That Chriſt may dwell in your hearts by faith, that ye *being rooted and grounded in love*, V.18.] May *be able to comprehend*, with all ſaints, what is the breadth, and length, and depth, and height. V.19.] And to know the love of Chriſt, which paſſeth knowledge, that ye might *be filled with all the fulneſs of God*. (*f*) 2 Corinth.7.1. Having therefore theſe promiſes, dearly beloved, let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, *perfecting holineſs in the fear of God*. Heb.12.14. Follow peace with all men, and holineſs, *without which no man ſhall ſee God*.

II. This Sanctification is throughout, in the whole man *g*; yet imperfect in this life, there abideth ſtill ſome remnants of corruption in every part *h*: whence ariſeth a continual, and irreconcileable war; the fleſh luſting againſt the Spirit, and the Spirit againſt the fleſh *i*.

(*g*) 1 Theſſ. 5. 23. And the very God of peace *ſanctifie you wholly*, and I pray God, *your whole ſpirit, and ſoul, and body, be preſerved blameleſs* unto the coming of our Lord Jeſus Chriſt. (*h*) 1 John 1.10. If we ſay that *we have not ſinned, we make him a liar*, and his word is not in us. Rom.7.18,23. V.18.] For I know that in me, that is, *in my fleſh, dwelleth no good thing*: for to will, is preſent with me, but *how to perform that which is good, I finde not*. V.23.] But I ſee *another law in my members, warring againſt the law of my minde*, and bringing me into captivity to the law of ſin, which is in my members. Phil.3.12. Not *as though I had already attained, either were already perfect*, but I follow after, if that I may apprehend that, for which alſo I am apprehended of Chriſt Jeſus. (*i*) Gal.5.17. For the *fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh*, and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would. 1 Pet. 2. 11. Dearly beloved, I beſeech you, as ſtrangers and pilgrims, abſtain from fleſhly luſts, *which war againſt the ſoul*.

III. In which war, although the remaining corruption, for a time, may much prevail *k*; yet through

(*k*) Rom.7.23. But I ſee another law in my members, warring againſt the law of my minde, *and bringing me into captivity* to the law of ſin which is in my members.

the

the continual ſupply of ſtrength from the ſanctifying Spirit of Chriſt, the regenerate part doth overcome *l*: and ſo, the Saints grow in grace *m*, perfecting holineſs in the fear of God *n*.

(*l*) Rom. 6. 14. *For ſin ſhall not have dominion over you*, for ye are not under the law, *but under grace.* 1 John 5. 4. Whatſoever is born of God, *overcometh the world*, and this is the victory that overcometh the world, even our faith. Eph. 4. 15, 16. V. 15.] But ſpeaking the truth in love, *may grow up into him in all things*, which is the head, even Chriſt. V. 16.] From whom the whole body fitly joyned together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, *maketh increaſe of the body*, unto the edifying of it ſelf in love. (*m*) 2 Pet. 3. 18. *But grow in grace*, and in the knowledge of our Lord and Saviour Jeſus Chriſt; to him be glory, both now, and for ever. Amen. 2 Cor. 3. 18. But we all with open face, beholding as in a glaſs, the glory of the Lord, *are changed* into the ſame image, *from glory to glory*, even as by the Spirit of the Lord. (*n*) 2 Cor. 7. 1. Having therefore theſe promiſes, dearly belaved, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, *perfecting holineſs in the fear of God.*

CHAP. XIV.

Of ſaving Faith.

THe grace of Faith, whereby the Elect are inabled to believe to the ſaving of their ſouls *a*, is the work of the Spirit of Chriſt in their hearts *b*; and is ordinarily wrought by the Miniſtry of the Word *c*: by which alſo, and by the adminiſtration of the Sacraments, and Prayer, it is increaſed and ſtrengthened *d*.

(*a*) Heb. 10. 39. But we are not of them who draw back unto perdition, but of them *who believe, to the ſaving of the ſoul.* (*b*) 2 Cor. 4. 13. We having the *ſame ſpirit of faith*, according as it is written, Epheſ. 1. 17, 18, 19. I believe, and therefore have I ſpoken, we alſo believe, and therefore ſpeak. V. 17.] That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you *the ſpirit of wiſdom*, and revelation, in the knowledge of him. V. 18.] The eyes of your underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints. V. 19.] And what is the exceeding greatneſs *of his power to us-ward who believe*, according to the working of his mighty power. Eph. 2. 8. For by grace are ye ſaved, *through faith*, and that not of your ſelves, it is the *gift of God.* (*c*) Rom. 10. 14, 17. V. 14.] How then ſhall they call on him, in whom they have not believed, and *how ſhall they believe in him, of whom they have not heard?* and how ſhall they hear without a preacher? V. 17.] So then *faith cometh by hearing*, and hearing by the word of God. (*d*) 1 Peter 2. 2. As new born babes, deſire the ſincere *milk of the word*, *that ye may grow thereby.* Acts 20. 32. And now, brethren, I commend you to God, and to *the word of his grace*, *which is able to build you up*, and to give you an inheritance among all them which are ſanctified. Rom. 4. 11. And he received the ſign of *circumciſion*, *a ſeal of the righteouſneſs of faith*, which he had yet being uncircumciſed, that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed to them alſo. Luke 17. 5. And the apoſtles ſaid unto the *Lord*, *Increaſe our faith.* Rom. 1. 16, 17. V. 16.] For I am not aſhamed of the *goſpel of Chriſt*, for it is *the power of God unto ſalvation*, to every one that believeth, to the Jew firſt, and alſo to the Greek. V. 17.] For therein is the righteouſneſs of God *revealed*, *from faith to faith*, as it is written, The juſt ſhall live by faith.

II. By

II. By this Faith, a Christian beleeveth to be true, whatsoever is revealed in the Word, for the authority of God himself speaking therein *e*; and acteth differently upon that which each particular passage thereof containeth; yeelding obedience to the Commands *f*, trembling at the threatnings *g*, and imbracing the promises of God for this life, and that which is to come *h*. But the principall acts of saving faith, are, Accepting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall Life, by vertue of the Covenant of Grace *i*.

(*e*) John 4.42. And said unto the Woman, now we believe not, because of thy saying, For *we have heard him our selves, and know that this is indeed the Christ*, the Saviour of the World. 1 Thess. 2.13 For this cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, *ye received it*, not as the Word of Men, but *as it is in truth, the Word of God* which effectually worketh also in you that beleeve. 1 John 5.10. He that *beleeveth on the Son of God hath the witnesse in himself*, he that beleeveth not, God hath made him a lyer, because he beleeveth not the record that God gave of his Son. Acts 24.14. But this I confesse unto thee, that after the way which they call heresie, so worship *I the God of my Fathers, beleeving all things which are written in the Law and the Prophets.* (*f*) Rom. 16.26. But now is made manifest, and by the Scriptures of the Prophets, according to the Commandement of the everlasting God, made known to all Nations, for the *obedience of faith.* (*g*) Isa. 66.2. For all those things hath mine hand made, and all those things have been, saith the Lord God, but to this man will I look, Even to him that is poor and of a contrite spirit, *and trembleth at my words.* (*h*) Heb. 11.13. These all died in faith, not having received the promises, but having seen them a far off, and were perswaded of them, *and embraced them*, and confessed that they were Strangers and Pilgrims on the Earth. 1 Tim. 4.8. For bodily exercise profiteth little, but godlinesse is profitable unto all things, *having the promise of the life that now is, and of that which is to come.* (*i*) Joh. 1.12. But as many *as received him*, to them gave he power to become the Sons of God, even to them that beleeve on his name. Acts 16.31. And they said, *Beleeve on the Lord* Jesus Christ, and *thou shalt be saved* and thy house. Gal. 2.20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, *and the life which I now live in the flesh, I live by the faith of* the Son of God, who loved me, and gave himself for me. Acts 15.11. But *we beleeve* that through the grace of the Lord Jesus Christ, *we shall be saved even as they.*

III. This Faith is different in degrees, weak, or strong *k*; may be often and many wayes assailed, and weakned, but gets the victory *l*; growing up in ma-

(*k*) Heb. 5.13, 14. V.13.] For every one that useth Milk *is unskilful in the word of righteousnesse, for he is a Babe.* V. 14.] But *strong meat belongeth to them* that are *of full age*, those who by reason of use have their senses exercised to discern both good and evil. Rom. 4.19,20. V.19.] And being *not weak in faith*, he considered not his own body now dead when he was about an hundred years old, neither yet the deadnesse of *Sarahs* womb. V.20.] He staggered not at the the promise of God through unbeleef, but *was strong in faith*, giving glory to God. Matthew 6.30. Wherefore if God so cloath the grasse of the field which to day is, and to morrow is cast into the oven, shall he not much more cloath you, *O ye of little faith?* Mar. 8.10. When Jesus heard it he marvelled and said to them that followed, Verily I say unto you, *I have not found so great faith, no not in Israel.* (*l*) Luke 22.31,32. V.31.] And the Lord said Simon, Simon, Behold Satan hath desired to have you, that he may sift you as wheat. V.32.] But I have prayed for thee *that thy faith fail not*, and when thou art converted strengthen thy brethren. Ephes. 6.16. Above all, taking *the shield of faith*, wherewith ye shall be *able to quench all the fiery darts* of the wicked. 1 Joh. 5.4,5. V.4.] For whatsoever is born of God *overcometh the world*, and this is the *victory that overcometh the world, even our faith.* V.5.] Who is he that *overcometh the world* but he *that beleeveth* that Jesus is the Son of God?

ny to the attainment of a full assurance through Christ *m*, who is both the Author and finisher of our Faith *n*.

(*m*) Heb 6. 11, 12. V. 11.] And we desire that every one of you do shew the same diligence, to the *full assurance of hope* unto the end. V. 12.] That ye be not sloathful, but followers of them *who through faith* and patience *inherit the promises*. Heb. 10. 22. Let us draw near with a true heart in *full assurance of faith*, having our hearts sprinkled from an evill conscience, and our bodies washed with pure water. Col. 2. 2. That their hearts might be comforted, being knit together in love, and unto all riches of *the full assurance of understanding*, to the *acknowledgement* of the mystery of God, and of the Father, and *of Christ*. (*n*) Heb. 12. 2. Looking unto *Jesus the Author and finisher of our faith*, who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the throne of God.

Chap. XV.

Of Repentance unto life.

(*a*) Ezech. 12. 10. And I will poure upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace, and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his onely Son, and shall be in bitternesse as one that is in bitternesse for his first-born. Acts 11. 18. When they heard these things they held their peace, and glorified God saying, Then hath God also unto us granted repentance unto life. (*b*) Luke 24. 47. And that repentance and remission of sins *should be preached in his name among all Nations*, beginning at Jerusalem. Mark 1. 15. And saying, The time is fulfilled, and the kingdom of God is at hand, repent ye and believe the gospel. Acts 20. 21. Testifying both to the Jewes, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

REpentance unto life, is an evangelical grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ *b*.

II. By it, a Sinner, out of the sight and sense, not only of the danger, but also of the filthinesse and odiousnesse of his sins, as contrary to the holy nature, & righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all

unto

unto God *c*, purposing and endeavouring to walk with him in all the wayes of his Commandements *d*.

(*c*) Ezeck. 18. 30, 31. V. 30.] Therefore, I will judge you O house of Israel every one according to his wayes, saith the Lord God, repent and turn your selves from all your transgressions, so iniquity shall not be your ruine. V. 31.] Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit, for why will ye dye O House of Israel. Ezek. 36. 31. Then shall ye remember your own evil wayes, and your doings? that were not good, and shall loath your selves in your own sight, for your iniquities, and for your abominntions. Isa. 30. 22. Ye shall defile also the covering of thy graven Images of silver, and the ornament of thy molten images of gold, thou shalt cast them away as a menstruous cloth, thou shalt say unto it, Get thee hence. Psalm 51. 4. Against thee, thee only have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Jer. 31. 18, 19. V. 18.] I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoak, turn thou me and I shall be turned; thou art the Lord my God. V. 19.] Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Joel 2. 12, 13. V. 12.] Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. V. 13.] And rent you heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindnesse, and repenteth him of the evil. Amos 5. 15. Hate the evil, and love the good, and establish judgement in the gate: it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph. Psalm 119. 128. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. 2 Cor. 7. 11. For behold, this self same thing that ye sorrowed after a godly sort, what carefulnesse it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge: in all things ye have approved your selves to be clear in this matter. (*d*) Psalm 119. 6. 59, 106. V 6.] Then shall I not be ashamed when I have respect unto all thy Commandements. V. 59.] I thought on my wayes, and turned my feet unto thy testimonies. V. 106.] I have sworn, and I will perform it, that I will keep thy righteous judgements. Luke 1. 6. And they were both righteous before God, walking in all the Commandements and ordinances of the Lord blameleſſe. 2 Kings 23. 25. And like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of *Moses*, neither after him arose there any like him.

III. Although Repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of Gods free grace in Christ *f*, yet is

(*e*) Ezek. 36. 31, 32. V. 31.] Then shall ye remember your own evil wayes, and your doings that were not good, and shall loath your selves in your own sight, for your iniquities and for your abominations. V. 32.] Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own wayes o house of Israel. Ezeck. 16. 61, 62, 63. V. 61.] Then thou shalt remember thy wayes, and be ashamed, when thou shalt receive thy Sisters, thine elder and thine younger, and I will give them unto thee for Daughters, but not by thy Covenant. V. 62.] And I will establish my Covenant with thee, and thou shalt know that I am the Lord. V. 63.] That thou maist remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done saith the Lord. (*f*) Hos. 14. 2, 4. V. 2. Take with you words, and turn to the Lord, say unto him, Take away all iniquity, and receive us graciously, so will we render the calves of our lips. V. 4.] I will heal their backsliding, I will love them freely, for mine anger is turned away from him. Rom. 3. 24. Being justified freely by his grace through the redemption that is in Jesus Christ. Eph. 1. 7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

it of such necessity to all sinners, that none may expect pardon without it *g*.

(*g*) Luke 13. 3. 5. V.3.] I tell you nay, but except ye repent ye shall all likewise perish. V.5.] I tell you nay, but except ye repent ye shall all likewise perish. Acts 17. 30, 31. V.30.] And the times of this ignorance God winked at, but now commandeth all men every where to repent. V. 31.] Because he hath appointed a day in the which he will judge the world in righteousnesse, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin; and so death passed upon all men, for that all have sinned.

IV. As there is no sin so small, but it deserves damnation *h*; so there is no sin so great, that it can bring damnation upon those who truly repent *i*.

(*h*) Rom. 6.23. For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord. Rom. 5. 12. Wherefore as by one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned. Matth. 12.36. I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of Judgement. (*i*) Isa. 59.7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Rom 8.1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. Isa. 1.16,18. V.16.] Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil. V.18.] Come now let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow, though they be red like Crimson, they shall be as wool.

V. Men ought not to content themselves with a generall Repentance, but it is every Mans Duty to endeavour to repent of his particular sins, particularly *k*.

(*k*) Psal. 19.13 Keep back thy servant also from presumptuous sins, let them not have dominion over me, then shall I be upright, and I shall be innocent from the great transgression. Luke 19.8. And *Zacheus* stood and said unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold. 1 Tim. 1.13,15. V.13.] Who was before a Blasphemer, and a Persecutor, and injurious, but I obtained mercy because I did it ignorantly in unbelief. V.15.] This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

VI. As

VI. As every man is bound to make private confeſſion of his ſins to God, praying for the pardon thereof *l*; upon which, and the forſaking of them, he ſhall find mercy *m*: ſo he that ſcandalizeth his Brother, or the Church of Chriſt, ought to be willing by a private or publick confeſſion, and ſorrow for his ſin, to declare his repentance to thoſe that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

(*l*) Pſalm 51. 4, 5, 7, 9, 14. V. 4.] Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt. V. 5.] Behold, I was ſhapen in iniquity, and in ſin did my Mother conceive me. V. 7.] Purge me with Hyſſop, and I ſhall be clean: waſh me, and I ſhall be whiter than ſnow. V. 9.] Hide thy face from my ſins, and blot out all mine iniquities. V. 14.] Deliver me from blood-guiltineſſe, O God, thou God of my ſalvation: and my tongue ſhall ſing aloud of thy righteouſneſs. Pſal. 32. 5, 6. V. 5.] I acknowledge my ſin unto thee, and mine iniquity have I not hid, I ſaid I will confeſſe my tranſgreſſions unto the Lord, thou forgaveſt the iniquity of my ſin. Selah. V. 6] For this ſhall every one that is godly pray unto thee, in a time when thou mayeſt be found: ſurely in the floods of great waters, they ſhall not come nigh unto him. (*m*) Prov. 28. 13. He that covereth his ſins ſhall not proſper, but who ſo confeſſeth and forſaketh them, ſhall have mercy. 1 John 1. 9. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſſe. (*n*) James 5. 16. Confeſs your faults one to another, and pray one for another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much. Luke 17. 3, 4. V. 3.] Take heed to your ſelves: If thy brother treſpaſs againſt thee, rebuke him, and if he repent, forgive him. V. 4.] And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent, thou ſhalt forgive him. Joſh. 7. 19 And *Joſhua* ſaid unto *Achan*, my Son, give, I pray thee, glory to the Lord God of Iſrael, and make confeſſion unto him; and tell me now what thou haſt done, hide it not from me. Pſalm 51. Throughout. (*o*) 2 Cor. 2. 8. Wherefore I beſeech you, that you would confirm your love towards him.

CHAP. XVI.

Of good Works.

GOod Works are onely ſuch as God hath commanded in his holy Word *a*, and not ſuch as, without the warrant thereof, are deviſed by men, out of blinde

(*a*) Mich. 6. 8. He hath ſhewed thee, O man, what is good, and what doth the Lord require of thee, but to do Juſtice, and to love mercy, and to walk humbly with thy God? Rom. 12. 2. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove, what is that good, that acceptable and perfect will of God. Heb. 23. 21. Make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever, amen.

zeal,

(*b*) Mat. 15. 9. But in vain do they worship me, teaching for doctrines the Commandements of men. Isa. 29. 13. Wherefore the Lord said, For as much as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men. 1 Pet. 1. 18. For as much as you know, that you were not redeemed with corruptible things, as Silver and Gold, from your vain conversation received by tradition from your fathers. Rom 10. 2. For I bear them record, that they have a zeal of God, but not according to knowledge. John 16. 2. They shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you, will think he doth God service. 1 Sam. 15. 21, 22, 23. V. 21.] But the people took of the spoyl, Sheep, and Oxen, the chief of the things which should have been utterly destroyed, to sacrifice to the Lord thy God in *Gilgal*. V. 22]. And *Samuel* said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice, and to hearken, than the fat of Rams. V. 23.] For Rebellion is as the sin of witch-craft, and stubborness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he also hath rejected thee from being King.

zeal, or upon any pretence of good intention *b*.

(*c*) James 2. 18, 22. V. 18.] Yea, a man may say, thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. V. 22. Seest thou how faith wrought with his works, and by works was faith made perfect. (*d*) Psal. 116. 12, 13. V. 12.] What shall I render unto the Lord for all his benefits towards me? V. 13.] I will take the cup of salvation, and call upon the name of the Lord. 1 Pet. 2. 9. But ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him, who hath called you out of darkness into his marvellous light. (*e*) 1 John 2. 3, 5. V. 3.] And hereby we do know that we know him, if we keep his Commandements. V. 5.] But who so keepeth his word, in him verily is the love of God perfected, hereby know we that we are in him. 1 Pet. 1. 5, 6, 7, 8, 9, 10. V. 5.] And besides this, giving all diligence, add to your faith, Vertue; and to Vertue, Knowledge. V. 6.] And to Knowlege, Temperance; and to Temperance, Patience; and to Patience, Godliness. V. 7.] And to Godliness, Brotherly-kindness; and to Brotherly-kindness, Charity. V. 8.] For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. V. 9.] But he that lacketh these things, is blinde, and cannot see far off, and hath forgotten that he was purged from his old sins. V. 10.] Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall. (*f*) 2 Cor. 9. 2. For I know the forwardness of your mind, for which I boast of you to them of *Macedonia*, that *Achaia* was ready a year ago, and your zeal hath provoked very many. Matthew. 5. 16. Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. (*g*) Tit. 2. 5, 9, 10, 11, 12. V. 5.] To be discreet, chast, keepers at home, good, obedient to their own Husbands, that the word of God be not blaspemed. V. 9. Exhort Servants to be obedient to their own Masters, and to please them well in all things, not answering again. V. 10.] Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things V. 11.] For the grace of God that bringeth salvation, hath appeared to all men. V. 12.] Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godlily in this present world. 1 Tim. 6. 1. Let as many Servants as are under the yoak, count their own Masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

II. These good works, done in obedience to Gods commandements, are the fruits and evidences of a true and lively faith *c*: and, by them, Beleevers manifest their thankfulness *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop

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the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*; that, having their fruit unto holiness, they may have the end, eternal life *l*.

(*b*) 1 Pet. 2. 15. For so is the will of God, that with well pleasing, ye may put to silence the ignorance of foolish men:

(*i*) 1 Pet. 2. 12. Having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation. Phil. 1. 11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John 15. 8. Herein is my Father glorified, that ye bear much fruit, so shall ye be my Disciples. (*k*) Eph. 2. 10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (*l*) Rom. 6. 22. But now being made free from sin, and become Servants to God, ye have your fruit unto holiness, and the end everlasting life.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*. And that they may be inabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*: yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless, upon a special motion of the Spirit; but, they ought to be diligent in stirring up the grace of God that is in them *o*.

(*m*) John 15. 4, 6. V. 4.] Abide in me, and I in you; as the branch cannot bear fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me. V. 6.] If a man abide not in me, he is cast forth as a branch, & is withered, and men gather them & cast them into the fire and they are burned. Ezech. 36. 26, 27. V. 26.] A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. V. 27.] And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them. (*n*) Phil. 2. 13. For it is God that worketh in you both to will and to do, of his own pleasure. Phil. 4. 13. I can do all things through Christ which strengtheneth me. 2 Cor. 3. 5. Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. (*o*) Phil. 2. 12. Wherefore my beloved, as ye have alwaies obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling. Heb. 6. 11, 12. V. 11.] And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. V. 12.] That ye be not slothful, but followers of them, who through faith and patience inherit the promises. 2 Pet. 1. 3, 5, 10, 11. V. 3.] According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledg of him that hath called us to glory and vertue. V. 5.] And besides all this, giving all diligence, add to your Faith, Vertue; and to Vertue Knowledg. V. 10.] Wherefore the rather, Brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. V. 11.] For so an enterance shall be ministred to you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Isa. 64. 7. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 2 Tim. 1. 6. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee, by the putting on of my hands. Acts 26. 6, 7. And now I stand, and am judged for the hope of the promise made of God unto our Fathers. V. 7.] Unto which promise our twelve tribes instantly serving God day and night, hope to come: for which hopes sake, King *Agrippa*, I am accused of the Jewes. Jude v. 20, 21. V. 20.] But ye Beloved, building up your selves on your most holy faith, praying in the Holy Ghost, V. 21.] Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

IV.

IV. They, who in their obedience, attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do *p*.

(*p*) Luke 17. 10. So likewise ye, when ye shall have done all these things, which are commanded you, say, We are profitable Servants, we have done that which was our duty to do. Nehem. 13. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctifie the Sabbath day. Remember me O my God, concerning this also, and spare me according to the greatness of thy mercy. Job 9. 2, 3. V. 2.] I know it is so of a truth, but how should man be just with God? V. 3.] If he will contend with him, he cannot answer him one of a thousand. Gal. 5. 17 For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that yee cannot do the things that ye would.

V. We cannot, by our best Works, merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them & the glory to come; and, the infinite distance that is between us & God, whom, by them, we can neither profit, nor satisfie for the debt of our former sins *q*, but when we have done all we can, we have done but our duty, and are unprofitable Servants *r*; and, because, as they are good, they proceed from his Spirit *s*; & as they are wrought

(*q*) Rom. 3. 20.] Therefore, by the deeds of the law, there shall no flesh be justified in his sight, for by the law is the knowledge of sin. Rom. 4, 2, 4, 6. V. 2.] For if *Abraham* were justified by works, he hath whereof to glory, but not before God. V 4.] Now to him that worketh, is the reward not reckoned of grace, but of debt. V. 6.] Even as *David* also describeth the blessednesse of the man unto whom God imputeth righteousnesse without works. Ephes. 2. 8, 9. V 8.] For by grace are ye saved through faith, and that not of your selves, it is the gift of God. V. 9.] Not of works, lest any man should boast. Tit. 3. 5, 6, 7. V. 5.] Not by works of righteousnesse which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Ghost. V. 6.] Which he shed on us abundantly, through Jesus Christ our Saviour. V. 7.] That being justified by his grace, we should be made heirs, according to the hope of eternal life. Rom. 8. 18. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. Psal. 16. 2. O my Soul, thou hast said unto the Lord, thou art my Lord, my goodnesse extendeth not to thee. Job 22. 2, 3. V. 2.] Can a man be profitable unto God as he that is wise may be profitable unto himself? V. 3.] Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him that thou makest thy wayes perfect? Job 35. 7, 8. V. 7.] If thou be righteous, what givest thou him? or what receiveth he of thy hand? V. 8. Thy wickednesse may hurt a man as thou art, and thy righteousnesse may profit the Son of man. (*r*) Luke 17. 10. See Letter (*p*) in this Chapter. (*s*) Gal. 5. 22, 23. V. 22.] But the fruit of the spirit is Love, Joy, Peace, Long suffering, Gentlenesse, Goodnesse, Faith, V. 23.] Meekness, Temperance, against such there is no law.

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by us, they are defiled, and mixed with ſo much weakneſs and imperfection, that they cannot indure the ſeverity of Gods judgement *t*.

(*t*) Iſa.64.6. But we are all as an unclean thing, and all our righteouſneſſes are as filthy rags, and we do all fade as a leaf, and our inquities like the wind have taken us away. Gal.5.17. For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other, ſo that ye cannot do the things that you would. Rom.7.15,18. V.15.] For that which I do, I allow not, for what I would, that do I not, but what I hate, that do I. V. 18.] I know that in me (that is in my fleſh) dwelleth no good thing, for to will is preſent with me, but how to perform that which is good, I find not. Pſalm 143. 2. And enter not into judgement with thy ſervant, for in thy ſight ſhall no man living be juſtified. Pſalm 130. 3. If thou Lord ſhouldſt mark iniquities, O Lord who ſhall ſtand.

VI. Yet notwithſtanding, the Perſons of Beleevers being accepted through Chriſt, their good works alſo are acepted in him *u*, not as though they were in this life wholly unblameable and unreproveable in GODS ſight *w*; but that, he looking upon them in his Son, is pleaſed to accept, and reward that which is ſincere, although accompanied with many weakneſſes and imperfections.

(*u*) Epheſ.1.6. To the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. 1 Pet. 2.5. Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy Prieſt-hood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt. Exod.28.38. And it ſhall be upon *Aarons* fore-head, that *Aaron* may bear the inquity of the holy things, which the Children of Iſrael ſhall hallow in all their holy gifts, and it ſhall be alwaies upon his forehead, that they may be accepted before the Lord. Geneſis 4.4. And *Abel* he alſo brought of the firſtlings of his flock, And the Lord had reſpect unto *Abel*, and his offering. Heb.11.4. By faith *Abel* offered unto God a more excellent ſacrifice than *Cain*, by which he obtained witneſſe, that he was righteous. God teſtifying of his gifts, and by it he being dead, yet ſpeaketh. (*w*) Job 9.20. If I juſtifie my ſelf, mine own mouth ſhall condemn me, If I ſay I am perfect, it ſhall alſo prove me perverſe. Pſalm 143.2. And enter not into judgement with thy ſevant, for in thy ſight ſhall no man living be juſtified. (*x*) Heb.13.20,21. V.20.] Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, V.21.] Make you perfect in every god work to do his will, working in you that which is wel-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever, Amen. 2 Cor.8.12. For if there be firſt a willing mind, it will be accepted according to that a man hath, and not according to that he hath not. Heb. 6.10. For God is not unrighteous, to forget your work and labour of love, which ye have ſhewed towards his name, in that ye have miniſtered to the ſaints, and do miniſter. Mat. 25. 21, 23. V.21.] His Lord ſaid unto him, well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. V.23.] His Lord ſaid unto him, well done, thou good and faithful ſervant, thou haſt been faithful over a few things, I will make thee ruler of many things, enter into the joy of thy Lord.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good uſe both to themſelves, and o-

thers *y*: yet, becauſe they proceed not from an heart purified by faith *z*; nor are done in a right manner, according to the Word *a*; nor, to a right end, the glory of God *b*; they are therefore ſinfull, and cannot pleaſe God, or make a man meet to receive grace from God *c*. And yet, their neglect of them is more ſinfull, and diſ-

(*y*) 2 Kings 10. 30, 31. V. 30.] And the Lord ſaid unto Jehu, becauſe thou haſt done well in executing that which is right in mine eyes, and haſt done unto the houſe of Ahab according to all that was in my heart, thy Children of the fourth generation ſhall ſit in the throne of Iſrael. V. 31.] But Jehu took no heed to walk in the Law of the Lord God of Iſrael with all his heart, for he departed not from the ſins of Jeroboam, which made Iſrael to ſin. 1 Kings 21. 27, 29. v. 27.] And it came to paſs, when Ahab heard thoſe words, that he rent his cloathes, and put Sack-cloth upon his fleſh, and faſted, and lay in Sack-cloth, and went ſoftly. V. 29. Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evill in his dayes; but in his Sons dayes, will I bring the evill upon his houſe. Phil. 1. 15, 16, 18. v. 15.] Some indeed preach Chriſt, even of envy and ſtrife, and ſome alſo of good will. V. 16.] The one Preach Chriſt of contention, not ſincerely, ſuppoſing to adde affliction to my bonds. V. 18.] What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached, and I therein do rejoyce, yea, and will rejoyce. (*z*) Gen. 4. 5. But unto Cain, and to his offering he had not reſpect, and Kain was very wrath, and his countenance fell. Heb. 11. 4. By faith, Abel offered unto God a more excellent ſacrifice than Kain, by which he obteined witneſs that he was righteous, God teſtifying of his gifts; and by it he being dead, yet ſpeaketh. Heb. 11. 6. But without faith, it is impoſſible to pleaſe him, for he that commeth to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. (*a*) 1 Cor. 13. 3. And though I beſtow all my goods to feed the poor; and though I give my body to be burned. and have not charity, it profiteth nothing. Iſa. 1. 12.] When ye come to appear before me, who hath required this at your hands to tread my courts. (*b*) Mat. 6. 2, 5, 16. v. 2.] Therefore, when thou doeſt thine Almes, do not ſound a Trumpet before thee, as the hypocrites do, in the Synagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward. V. 5.] And when thou prayeſt, thou ſhalt not be as the hypocrites are, for they love to pray ſtanding in the Synagogues, and in the Corners of the ſtreets, that they may be ſeen of men; Verily, I ſay unto you, they have their reward. V. 16.] Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance, for they diſfigure their Faces, that they may appear to men to faſt. Verily, I ſay unto you, they have their reward. (*c*) Hag. 2. 14.] Then anſwered Haggai and ſaid, So is this people, and ſo is this Nation before me, ſaith the Lord, and ſo is every work of their hands, and that which they offer there is unclean. Tit. 1. 15.] Unto the pure, all things are pure, but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conſcience is defiled. Amos 5. 21, 22. v. 21.] I hate, I deſpiſe your feaſt-dayes, and I will not ſmell in your ſolemn Aſſemblies. V. 22.] Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beaſts. Hoſ. 1. 4. And the Lord ſaid unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the houſe of Jehu, and will cauſe to ceaſe the Kingdom of the houſe of Iſrael. Rom. 9. 16.] So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. Tit. 3. 5.] Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt.

pleaſing unto God *d*.

(*d*) Pſ. 14: 4.] Have all the workers of iniquity no knowledge, who eat up my people, as they eat bread, & call not upon the Lord. Pſal. 36. 3.] The words of his mouth are iniquity and deceit, he hath left off to be wiſe and do good. Job 21. 14, 15. v. 14.] Therefore they ſay unto God, depart from us, we deſire not the knowledge of thy wayes. V. 15.] What is the Almighty, That we ſhould ſerve him? and what profit ſhall we have, If we pray unto him? Mat. 25: 41, 42, 43, 45. v. 41.] Then ſhall he ſay alſo unto them on the left hand, depart from me ye curſed, into everlaſting fire, prepared for the Devill, and his Angels. V. 42.] For I was an hungry, & ye gave me no meat, I was thirſty, and ye gave me no drink. V. 43.] I was a ſtranger, and ye took me not in; naked, and ye cloathed me not; ſick, and in priſon, and ye viſited me not. V. 45.] Then ſhall he anſwer them ſaying, Verily, I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me. Mat. 23. 23.] Woe unto you Scribes and Phariſees, Hypocrites; for ye pay Tithe of Mint, and Aniſe, and Cummin, and have omitted the weightier matters of the Law, Judgement, Mercy, and Faith; theſe ought you to have done, and not to leave the others undone.

CHAP. XVII.

Of the perſeverance of the Saints.

THey, whom God hath accepted in his Beloved, effectually called, and ſanctified by his Spirit, can neither totally, nor finally, fall away from the ſtate of Grace: but ſhall certainly perſevere therein to the end, and be eternally ſaved *a*.

a Ph. 1. 6. Being confident of this very thing, that he wch hath begun a work in you, will perfect it untill the day of Jeſus Chriſt. 2 Pet. 1. 10.] Wherefore the rather brethren, give diligence to make your calling and Election ſure, for if ye do theſe things, ye ſhall never fall.

II. This perſeverance of the Saints, depends not upon their own free-will, but upon the immutability of the Decree of Election, flowing from the free and unchangeable love of God the Father *b*; upon the efficacy

John 10. 28, 29. v. 28.] And I give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hand. V. 29.] My Father which gave them, is greater than all, and no man is able to pluck them out of my Fathers hand. 1 John 3. 9.] Whoſoever is born of God, doth not commit ſin; for his ſeed remainth in him, and he cannot ſin, becauſe he is born of God. 1 Pet. 1. 5, 9.] Who are kept by the power of God through Faith unto Salvation, ready to be revealed in the laſt time. V. 9.] Receiving the end of your faith, even the Salvation of your Souls. (*b*) 2 Tim. 2. 18, 19. v. 18.] Who concerning the truth have erred, ſaying, the reſurrection is paſt already; and overthrow the faith of ſome. V. 19.] Nevertheleſs, the foundation of God ſtands ſure, having this Seal, the Lord knoweth them that are his; and let every one that nameth the name of Chriſt, depart from iniquity. Jer. 31. 3.] The Lord hath appeared of old unto me, ſaying, Yea, I have loved thee with an everlaſting love, therefore with loving kindneſs have I drawn thee.

ficacy of the merit, and interceſſion of Jeſus Chriſt *c*; the abiding of the Spirit, and of the ſeed of God within them *d*; and the nature of the Covenant of Grace *e*: from all which, ariſeth alſo the certainty, and infallibility thereof *f*.

(*c*) Heb. 10. 10,14. V. 10.] By the which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all. V. 14.] For by one offering, he hath perfected for ever them that are ſanctified. Heb. 13. 20,21. V. 20.] Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting Covenant. V. 21.] Make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever, Amen. Heb. 9. 12,13 14,15. V. 12.] Neither by the blood of Goats and Calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. V. 13.] For if the blood of Buls, and of Goats, and the aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; V. 14.] How much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot unto God, purge your Conſcience from dead works, to ſerve the living God? V. 15.] And for this cauſe he is the Mediator of the New Teſtament, that by meanes of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance. Rom. 8. 33. 34,35, 36, 37, 38, 39. V. 33.] Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifieth. V. 34.] Who is he that condemneth? It is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. V. 35.] Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or peril, or ſword. V. 36.] (As it is written, for thy ſake we are killed all the day long, we are counted as ſheep for the ſlaughter.) V. 37.] Nay, in all theſe things we are more than Conquerers, through him that loved us. V. 38.] For I am perſwaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come. V. 39.] Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord. John 17. 11, 24. V. 12] And now I am no more in the world, but theſe are in the world, and I come to thee, holy Father, keep through thine own name, thoſe whom thou haſt given me, that they may be one, as we are. V. 24.] Father, I will that they alſo whom thou haſt given me, be with me where *I* am, that they may behold my glory, which thou haſt given me, for thou lovedſt me before the foundation of the world. Luke 22. 32. But *I* have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. Heb. 7. 25. Wherfore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. (*d*) Joh. 14. 16,17. V. 16.] And *I* will pray the Father and he ſhall give you another Comforter, that he may abide with you for ever. V. 17.] Even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and ſhall be in you. 1 John 2. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the ſame anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye ſhall abide in him. 1 John 3. 9. Whoſoever is born of God, doth not commit ſin, for his ſeed remaineth in him, he cannot ſin, becauſe he is born of God. (*e*) Jer. 32. 40. And *I* will make an everlaſting Covenant with them, that *I* will not turn away from them to do them good, but *I* will put my fear in their hearts, that they ſhall not depart from me. (*f*) John 10. 28. And *I* give unto them eternal life, and they ſhall never periſh, neither ſhall any man pluck them out of my hands. 2 Theſſ. 3. 3. But the Lord is faithful who ſhall ſtabliſh you, and keep you from evil. 1 John 2. 19. They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out, that they might be made manifeſt that they were not all of us.

III. Neverthe leſſe, they may, through the temptations of Satan and of the World, the prevalency of corruption

ruption remaining in them, & the neglect of the means of their preſervation, fall into grievous ſins *g*; and, for a time, continue therein *h*: whereby they incur Gods diſpleaſure *i*, and grieve his holy Spirit *k*, come to be deprived of ſome meaſure of their grace & comforts *l*, have their hearts hardned *m*, and their conſciences wounded *n*, hurt, and ſcandailze others *o*, and bring temporal judgements upon themſelves *p*.

(*g*) Matth. 26. 70. 72, 74. V. 70.] But he denyed before them all, ſaying, I know not what thou ſayeſt. V. 72.] And he denyed again with an oath, I do not know the mā, V. 74.] Then he began to curſe & ſwear, ſaying, I know not the man. And immediately the Cock crew. (*h*) Pſal. 51. the title & v. 14. the title. To the chief Muſician, a Pſalm of David when Nathan the Prophet came unto him, after he had gone in to Batheba. V. 14.] Deliver me from blood guiltineſſe, O God, thou God of my ſalvation, and my tongue ſhall ſiug aloud of thy righteouſneſſe. (*i*) Iſa. 64. 5, 7, 9. V. 5.] Thou meeteſt him that rejoyceth and worketh righteouſneſs, thoſe that remember thee in thy wayes: behold thou art wroth, for we have ſinned, in thoſe is continuance, and we ſhall be ſaved. V. 7.] And there is none that calleth upon thy name, that ſtirreth up himſelf to take hold of thee, for thou haſt hid thy face from us, and haſt conſumed us becauſe of our iniquities. V. 9.] Be not wroth very ſore, O Lord, neither remember iniquity forever: behold, ſee we beſeech thee, we are all thy people. 2 Sam. 11. 27. And when the morning was paſt, David ſent and fetched her to his houſe, and ſhe became his wife, and bare him a Son, but the thing that David had done, diſpleaſed the Lord. (*k*) Epheſ. 4. 30. And grieve not the holy Spirit of God, whereby we are ſealed unto the day of redemption. (*l*) Pſalm 51. 8, 10, 12. V. 8.] Make me to hear joy and gladneſſe, that the bones which thou haſt broken may rejoyce. V. 10. Create in me a clean heart, O God, and renew a right ſpirit within me. V. 12.] Reſtore unto me the joy of thy ſalvation, and uphold me with thy free ſpirit. Rev. 2. 4 Nevertheleſſe I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love. Cant. 5. 2, 3, 4, 6. V. 2.] I ſleep but my heart waketh, it is the voice of my beloved that knocketh, ſaying, Open to me my Siſter, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night. V. 3.] I have put off my coat, how ſhall I put it on? I have waſhed my feet, how ſhall *I* defile them? V. 4.] My beloved put in his hand by the hole of the door, and my bowels were moved for him. V. 6.] *I* opened to my beloved, but my beloved had withdrawn himſelf and was gone, my ſoul failed when he ſpake; *I* ſought him, but *I* could not find him, *I* called him, but he gave me no anſwer. (*m*) Iſa. 63. 17. O Lord, why haſt thou made us to err from thy wayes, and hardned our heart from thy fear, return for thy ſervants ſake the tribes of thine inheritance. Marke 6. 52. For they conſidered not the miracles of the loaves, for their heart was hardened. Marke 16. 14. Afterward he appeared unto the eleven, as they ſat at meat, and upbraided them for their unbelief and hardneſſe of heart, becauſe they beleeved not them which had ſeen him after he was riſen. (*n*) Pſalm 37. 3, 4. V 3.] When *I* kept ſilence, my bones waxed old, through my roaring all the day long. V. 4.] For day and night thy hand was heavy upon me, my moiſture is turned into the drought of ſummer. Pſalm. 51. 8. Make me to hear joy and gladneſſe, that the bones which thou haſt broken may rejoyce. (*o*) 2 Sam. 12. 14. Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme, the child alſo that is born unto thee ſhall ſurely die. Pſalm 89. 31, 32. V. 31.] *If* they break my ſtatutes and keep not my commandements, V. 32.] Then will *I* viſit their tranſgreſſion with the rod, and their iniquity with ſtripes. 1 Cor. 11. 32. But when we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world.

CHAP. XVIII.

Of aſſurance of Grace and Salvation.

ALthough Hypocrites & other unregenerate men may vainly deceive themſelves with falſe hopes, & carnal preſumptions of being in the favour of God, and eſtate of ſalvation *a*; which hope of theirs ſhall periſh *b*: yet ſuch as truly believe in the Lord Jeſus, and love him in ſincerity, endeavouring to walk in all good conſcience before him, may, in this life, be certainly aſſured that they are in the ſtate of grace *c*, and may rejoyce in the hope of the glory of God, which hope ſhall never make them aſhamed *d*.

(*a*) Job 8. 13, 14. V. 13.] So are the paths of all that forget God, and the hypocrites ſhall periſh. V. 14.] Whoſe hope ſhall be cut off, and whoſe truſt ſhall be a ſpiders web. Micha 3. 11. The heads thereof judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for mony: yet will they lean upon the Lord and ſay, is not the Lord among us? none evil can come upon us. Deut. 29. 19. And it come to paſſe when he heareth the words of this curſe, that he bleſſeth himſelf in his heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart to add drunkenneſſe to thirſt. John 8. 41. Ye do the deeds of your Father, then ſaid they to him, We be not born of fornication, we have one Father even God. (*b*) Matth. 7. 22, 23. V. 22.] Many will ſay unto me in that day, Lord, Lord, have not we propheſied in thy name, and in thy name have caſt out Devils, and in thy name done many wonderful works. V. 23. And then will I profeſſe unto them, I never knew you, depart from me ye that work iniquity. (*c*) 1 John 2. 3. And hereby we do know that we know him, if we keep his commandements. 1 Joh. 3. 14, 18, 19, 21, 24. V. 14.] We know that we have paſſed from death unto life, becauſe we love the brethren: he that loveth not his brother abideth in death. V. 18.] My little Children, let us not love in word, neither in tongue, but in deed and in truth. V. 19.] And hereby we do know that we are of the truth, and ſhall aſſure our hearts before him. V. 21.] Beloved, if our heart condemn us not, then have we confidence towards God. V. 24.] And he that keepeth his Commandements, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the ſpirit that he hath given us. 1 John 5. 13. Theſe things have I written unto you that beleeve on the name of the Son of God, that ye may know that ye have eternal life, and that ye may beleeve on the name of the Son of God. (*d*) Rom. 5. 2, 5. V. 2.] By whom alſo we have acceſſe by faith into his grace, wherein we ſtand and rejoyce in hope of the glory of God. V. 5.] And hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given to us.

II. This certainty is not a bare conjectural and probable perſwaſion, grounded upon a fallible Hope

Hope *e*; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God *h*: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

(*e*) Heb. 6. 11. 19. V. 11.] And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. V. 19.] Which hope we have as an anchor of the soul, both sure and stedfast, & which entreth into that within the veil. (*f*) Heb. 6. 17, 18. V. 17.] Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath. V. 18.] That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. (*g*) 2 Peter 1. 4, 5, 10, 11. V. 4.] Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust. V. 5.] And besides this, giving all diligence, add to your faith, vertue, and to vertue knowledge. V. 10.] Wherefore the rather brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall. V. 11.] For so an entrance shall be ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John 2. 3. And hereby we do know that we know him, if we keep his commandements. 1 John 3. 14. We know that we have passed from death unto life, because we love the brethren; he that loveth not his brother abideth in death. 2 Cor. 1. 12. For our rejoycing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we had our conversation in the world, and more abundantly to you-wards. (*h*) Rom. 18. 5, 16. V. 15.] For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. V. 16.] The spirit it self beareth witnesse with our spirit, that we are the children of God. (*i*) Ehes. 3. 13, 14. V. 13.] Wherefore I desire that ye faint not at my tribulations for you, which is your glory. V. 14.] For this cause I bow my knees unto the Father of our Lord Jesus Christ. Ephes. 4. 30. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. 1. 21, 22 V. 21.] Now he which stablisheth us with you in Christ, and hath anointed us, is God. V. 22.] Who hath also sealed us, and given us the earnest of the spirit in our hearts.

III. This infallibile assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it *k*: yea, being inabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the

(*k*) 1 John 5. 13. These things have I written unto you that beleeve on the name of the Son of God, that ye may know, that ye have eternal life, and that ye may beleeve on the name of the Son of God. Isa. 50. 10. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse, and hath no light? let him trust in the name of the Lord, and stay upon his God. Marke 9. 24. And streight way the Father of the child cryed out, and said with tears, Lord I beleeve, help thou my unbelief. See Psalm 88. throughout, and Psalm 77. to the 12. verse.

right

right use of ordinary means, attain thereunto *l*. And therefore it is the duty of every one, to give all diligence to make his calling and election sure *m*; that thereby his heart may be inlarged in peace and joy in the holy Ghost, in love and thankfulness to God, and in strength and chearfulness in the duties of obedience, the proper fruits of this assurance *n*: so far is it, from inclining men to looseness *o*.

(*l*) 1 Cor. 2. 12.] Now we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. 1 John 4. 13.] Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. 6. 11, 12. v. 11.] And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end. V. 12.] That you be not slothfull, but followers of them, who through faith and patience inherit the promises. Eph. 3. 17, 18. v. 17.] That Christ may dwell in your hearts by Faith, that we being rooted & grounded in Love. V. 18.] May be able to comprehend with all Saints, what is the breadth, & length, and depth, and the height. V. 19.] And to know the love of Christ. which passeth knowledge, that ye may be filled with all the fulness of God. (*m*) 2 Pet. 1. 10.] Wherefore the rather brethren, give diligence to make your calling and election sure, for if ye do these things, you shall never fall. (*n*) Rom. 5. 1, 2. 5. v. 1.] Therefore being justified by Faith, we have peace with God through our Lord Jesus Christ. V. 2.] By whom also we have access by Faith into this grace wherein we stand, and rejoyce in hope of the glory of God. V. 5.] And hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us. Rom. 14. 17.] For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. Rom. 15. 13.] Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Eph. 1. 3, 4. v. 3.] Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings, in heavenly places in Christ. V. 4.] According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love. Psal. 4. 6, 7. v. 6.] There be many that say, who will shew us any good? Lord lift thou up the light of thy countenance upon us. V. 7.] Thou hast put gladness in my heart, more than in the time, that their Corn, and their Wine increased. Psal. 119. 32. I will run the way of thy Commandments; when thou shalt inlarge my heart. (*o*) 1 Joh. 2. 1, 2. v. 1.] My little Children, these things write I unto you, that ye sin not; And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. V. 2.] And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. Rom. 6. 1, 2. v. 1.] What shall we say then? shall we continue in sin, that grace may abound. V. 2. God forbid; how shall we that are dead to sin, live any longer therein. Tit. 2. 11, 12, 14. v. 11.] For the grace of God that bringeth Salvation, hath appeared to all men. V. 12.] Teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world. V. 14.] Who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. 2 Cor. 7. 1.] Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God. Rom. 8. 1 12. v. 1.] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. V. 12.] Therefore Brethren, we are debtors, not to the flesh, to live after the flesh. 1 Joh. 3. 2, 3. v. 2.] Beloved, now are we the Sons of God, and it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is. V. 3.] And every man that hath this hope in him, purifieth himself, even as he is pure. Psal. 130. 4.] But there is forgiveness with thee, that thou mayest be feared. 1 Joh. 1. 6, 7. v. 6.] If we say that we have fellowship with him, and walk in darkness, we lye, and do not the truth. V. 7.] But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

IV. True

IV. True beleevers may have the assurance of their salvation divers wayes shaken, diminished, and intermitted, as, by negligence in preserving of it, by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by, some sudden, or vehement temptation, by Gods withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light *p*: yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this Assurance may, in due time, be revived *q*; and by the which, in

(*p*) Cant. 5. 2, 3, 6. V. 2.] I sleep, but my heart waketh; it is the voyce of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. V. 3.] I have put off my Coat, how shall I put it on? I have washed my feet, how shall I defile them? V. 6.] I opened to my beloved, but my beloved had withdrawn himself, and was gone; my soul failed when he spake; I sought him, but I could not find him; I called him, but he gave me no answer. Psal. 51. 8, 12, 14. V. 8.] Make me to hear joy and gladness; that the bones which thou hast broken may rejoyce. V. 12.] Restore unto me the joy of thy Salvation; and uphold me with thy free Spirit. V. 14.] Deliver me from blood-guiltiness, O God, thou God of my Salvation; and my tongue shall sing aloud of thy righteousness. Eph. 4. 30, 31. V. 30.] And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. V. 31.] Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. Psalm. 77. 1, 2, 3, 4, 5, 6, 7, 8, 9. 10. V. 1.] I Cried unto God with my voyce; even unto God with my voyce, & he gave ear unto me. V. 2.] In the day of my trouble I sought the Lord; my sore ran in the night, and ceased not; my soul refused to be comforted. V. 3. I remembred God, and was troubled; I complained, and my spirit was overwhelmed. Selah. V. 4.] Thou holdest mine eyes waking; I am so troubled that I cannot speak. V. 5.] I have considered the dayes of old, the years of ancient times. V. 6.] I call to remembrance my song in the night; I commune with mine own heart, and my spirit made diligent search. V. 7.] Will the Lord cast off for ever? and will be favourable no more? V. 8.] Is his mercy clean gone for ever? doth his promise fail for evermore? V. 9.] Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. V. 10.] And I said, This is my infirmity; but I will remember the years of the right hand of the most high. Mat. 26. 69, 70, 71, 72. V. 69.] Now Peter sat without in the Palace; and a damsell came unto him, saying, Thou also wast with Jesus of Galilee. V. 70.] But he denyed before them all, saying, I know not what thou sayest. V. 71.] And when he was gone out into the Porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. V. 72.] And again he denied with an oath, I do not know the man. Psal. 31. 22.] For I said in my haste, I am cast out from before thine eyes; nevertheless thou hearedst the voyce of my supplications, when I cryed unto thee. Isa. 50. 10.] Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God Psal. 88. throughout. (*q*) 1 John 3. 9.] Whosoever is born of God; doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. Luk. 22. 32.] But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. Job 13. 15.] Though he slay me, yet will I trust in him; but I will maintain mine own wayes before him. Psal. 73. 15.] If I say, I will speak thus; behold, I should offend against the generation of thy children. Psal. 51. 8, 12.] See above. Isa. 50. 10.] See above.

the mean time, they are ſupported from utter deſpair *r*.

(*r*) Micah 7.7, 8, 9. V. 7.] Therefore I will look unto the Lord; I will wait for the God of my ſalvation; my God will hear me. V. 8.] Rejoyce not againſt me, O mine Enemy; when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me. V. 9.] I will bear the indignation of the Lord, becauſe I have ſinned againſt him, untill he plead my cauſe, and execute judgement for me; he will bring me forth to the light, and I ſhall behold his righteouſneſs. Jer. 32. 40.] And I will make an everlaſting Covenant with them, that I will not turn away from them, to do them good, but I will put my fear in their hearts, that they ſhall not depart from me: Iſa. 54. 7, 8, 9, 10. V. 7.] For a ſmall moment have I forſaken thee; but with great mercies will I gather thee. V. 8.] In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer. V. 9.] For this is as the waters of Noah unto me; for as I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee. V. 10.] For the Mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord, that hath mercy on thee. Pſal. 22. 1.] My God, my God, why haſt thou forſaken me? why art thou ſo far from helping me, and from the words of my roaring? Pſal. 88.] Throughout.

CHAP. XIX.

Of the Law of God.

GOD gave to Adam a Law, as a Covenant of Works, by which he bound him, and all his poſterity, to perſonall, entire, exact, and perpetual obedience; promiſed life upon the fulfilling, and threatned death upon the breach of it: and indued him with power and ability to keep it *a*.

(*a*) Gen. 1. 2, 6, 27.] And God ſaid, Let us make man in our Image, after our likeneſs; and let them have dominion over the fiſh of the Sea, and over the fowl of the aire, and over the cattell, and over all the earth, and over every creeping thing that creepeth upon the earth. V. 27. So God Created man in his own Image, in the Image of God Created he him; Male and Female Created he them. Gen. 2. 17.] But of the Tree of knowledge of good and evill, thou ſhalt not eat; in the day that thou eateſt thereof, thou ſhalt ſurely dye. Rom. 2. 14, 15. V. 14.] For when the Gentiles which have not the Law, do by nature the things contained in the Law, theſe having not the Law, are a Law unto themſelves; V. 15.] Which ſhew the work of the Law written in their hearts, their conſciences alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another. Ro. 10. 5.] For Moſes deſcribeth the righteouſneſs which is of the Law, that the man which doth thoſe things, ſhall live by them. Rom. 5. 12, 19. V. 12.] Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned. V. 19.] For as by one mans diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous. Gal. 3. 10, 12. V. 10.] For as many as are of the works of the law, are under the curſe; for it is written, Curſed is every one that continueth not in all things, which are written in the Book of the Law, to do them. V. 12.] The law is not of Faith; but, the man that doth them, ſhall live in them. Eccl. 7. 29.] Loe this only have I found, that God hath made man upright, but they have ſought out many inventions. Job 28. 28.] And unto man he ſaid, Behold, the fear of the Lord, that is wiſdom, and to depart from evill is underſtanding.

II. This Law, after his fall, continued to be a perfect rule of righteouſneſs, and, as ſuch, was delivered by God upon Mount Sinai, in ten Commandments, and written in two Tables *b*: the four firſt Commandments containing our duty towards God; and the other ſix, our duty to man *c*.

(*b*) Jam. 1. 25.] But who ſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man ſhall be bleſſed in his deed. Jam. 2.8,10,11,12. V. 8.] If ye fulfill the royall law, according to the Scripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well. V. 10.] For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. V. 11.] For he that ſaid, Do not commit adultery, ſaid alſo Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſour of the law. V. 12.] So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty. Rom. 13. 8,9. V. 8.] Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. V. 9.] For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet, & if there be any other Commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. Deut. 5. 32.] Ye ſhall obſerve to do therefore, as the Lord your God hath commanded you; you ſhall not turn aſide to the right hand, or to the left. Deut. 10. 4.] And he wrote on the Tables, according to the firſt writing, the ten Commandments, which the Lord ſpake unto you in the Mount, out of the midſt of the fire, in the day of the aſſembly; and the Lord gave them unto me. Exod. 34. 1.] And the Lord ſaid unto Moſes, Hew thee two Tables of Stone, like unto the firſt; and I will write upon theſe Tables, the words which were in the firſt Table, which thou brakeſt. (*c*) Mat. 22, 37,38,39,40. V. 37.] Jeſus ſaid unto him, Thou ſhalt love the Lord thy God, with all thy heart, and with all thy ſoul, and with all thy mind, V. 38.] This is the firſt and great Commandment. V. 39.] And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. V. 40.] On theſe two Commandments, hang all the Law and the Prophets.

III. Beſide this Law, commonly called Moral, God was pleaſed to give to the people of Iſrael, as a Church under age, Ceremonial Laws, containing ſeveral typical Ordinances, partly of Worſhip, prefiguring Chriſt, his graces, actions, ſufferings, and benefits *d*; and partly, holding forth divers inſtructions of moral duties *e*.

(*d*) Heb. 9: Chap. Heb. 10. 1.] For the law having a ſhaddow of good things to come, and not the very Image of the things, can never with thoſe ſacrifices, which they offered year by year continually, make the comers thereunto perfect. Gal. 4. 1,2,3. V. 1.] Now I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be Lord of all. V. 2.] But is under tutors and governours, untill the time appointed of the Father. V. 3.] Even ſo we, when we were children, were in bondage under the elements of the world. Col. 2. 17.] Which are a ſhaddow of things to come, but the body is of Chriſt. (*e*) 1 Cor. 5. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Chriſt our Paſſeover is ſacrificed for us. 2 Cor. 6. 17.] Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, & touch not the unclean thing, and I will receive you. Jude verſ. 23.] And others ſave with fear, pulling them out of the fire; hating even the garments ſpotted by the fleſh.

All which Ceremonial Laws are now abrogated, under the New Teſtament *f*.

(*f*) Col. 2. 14, 16, 17. V. 14.] Blotting out the hand-writing of Ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his Croſs. V. 16.] Let no man therefore judge you in meat, or in drink, or in reſpect of an holy day, or of the new Moon, or of Sabbath dayes. V. 17.] Which are a ſhaddow of things to come, but the body is of Chriſt. Dan. 9. 27, &c.] He ſhall confirm the Covenant with many for one week; and in the midſt of the week, he ſhall cauſe the ſacrifice, and the oblation to ceaſe; and for the overſpreading of abominations, he ſhall make it deſolate, even untill the conſummation, and that determined ſhall be poured upon the deſolate. Eph. 2. 19, 16. V. 15.] Having aboliſhed in his fleſh the enmity, even the law of Commandements, contained in ordinances, for to make of himſelf twain, one new man, ſo making peace. V. 16.] And that he might reconcile both unto God in one body by the Croſs, having ſlain the enmity thereby.

(*g*) Exod. 21. Chap. Exod. 21. 1. to the 29. ver. See both in the Bible Gen. 49. 10.] The Scepter ſhall not depart from Judah, nor a Law-giver from between his feet, untill Shiloh come; and unto him ſhall the gathering of the people be. 1 Pet. 2. 13, 14. V. 13.] Submit your ſelves to every ordinance of man for the Lords ſake, whether it be to the King as ſupreme. V. 14.] Or unto Governours, as unto them that are ſent by him, for the puniſhment of evill doers, and for the praiſe of them that do well. Mat. 5. 17, 38, 39. V. 17.] Think not that I am come to deſtroy the Law, or the Prophets, I am not come to deſtroy, but to fulfill. V. 38.] Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth. V. 39.] But I ſay unto you, That ye reſiſt not evill; but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. 1 Cor. 9. 8, 9, 10. V. 8.] Say I theſe things as a man, or ſaith not the Law the ſame alſo. V. 9.] For it is written in the Law of Moſes, Thou ſhalt not muzzle the mouth of the Ox, that treadeth out the corn; doth God take care for Oxen? V. 10.] Or ſaith he it altogether for our ſake? for our ſakes no doubt this is written, That he that ploweth, ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope.

IV. To them alſo, as a Body Politick, he gave ſundry Judicial Lawes, which expired together with the State of that people; not obliging any other now, further than the general equity thereof may require *g*.

(*h*) Rom. 13. 8, 9, 10: V. 8. and 9.] See above in Letter B. 10. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. Eph. 6. 2.] Honour thy Father and Mother (which is the firſt commandment with promiſe.) 1 Joh. 2. 3, 4, 7 8. V. 3. And hereby we do know, that we know him, if we keep his Commandments. V. 4.] He that ſaith, I know him, and keepeth not his Commaudment, is a lyer, and the truth is not in him. V 7. Brethren, I write no new Commandment unto you, but an old Commandment which ye had from the beginning. V. 8.] Again, a new Commandment, I write unto you, which thing is true in him and you, because the darkneſs is paſt, and the true light now ſhineth. (*i*) Jam. 2. 10, 11.] See in Letter E.

V. The Moral Law doth for ever bind all, as well juſtified perſons as others, to the obedience thereof *h*; and that, not onely in regard of the matter contained in it, but alſo in reſpect of the authority of God the Creatour, who gave it *i*. Neither doth Chriſt in the

Goſpel,

Gospel, any way dissolve, but much strengthen this obligation *k*.

(*k*) Mat. 5. 17, 18, 19. See 17. in Letter G. V. 18.] For, verily, I say unto you, till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, till all be fulfilled. V. 19.] Whosoever therefore shall break one of these least Commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of heaven. Jam. 2. 8. See in Letter B. before. Rom. 3. 31.] Do we then make void the Law through Faith? God forbid, yea, we establish the Law.

VI. Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified, or condemned *l*; yet is it of great use to them, as well as to others; in that, as a Rule of life informing them of the will of God, & their duty, it directs, & binds them to walk accordingly *m*; discovering also the sinful pollutions of their nature, hearts and lives *n*; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin *o*; together with a clearer sight of the need they

(*l*) Rom. 6. 14.] For sin shall not have dominion over you; for you are not under the Law, but under grace. Gal. 2. 16.] Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have believed not by the works of the Law; for by the works of the Law shall no flesh be justified. Gal. 3. 13.] Christ hath redeemed us from the curse of the Law, being made a curse for us; for it is written, cursed is every one that hangeth on a Tree. Gal. 4. 4, 5. V. 4.] But when the fulness of the time was come, God sent forth his Son made of a woman, made under the Law, V. 5.] To redeem them that were under the Law, that we might receive the adoption of Sons. Act. 13. 39.] And by him, all that believe, are justified from all things, from which ye could not be justified by the Law of Moses. Rom. 8. 1.] There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. (*m*) Rom. 7. 12. 22. 25. V. 12.] Wherefore the Law is Holy, and the Commandment Holy, and just and good. V. 22.] For I delight in the Law of God, after the inward man. V. 25.] I thank God through Jesus Christ our Lord; so then with the mind, I my self serve the Law of God, but with the flesh, the Law of sin. Psal. 119. 4, 5, 6. V. 4.] Thou hast commanded us to keep thy Statutes diligently. V. 5.] O that my wayes were directed to keep thy Statutes. V. 6.] Then shall I not be ashamed, when I have respect unto all thy Commandments. 1 Cor. 7. 19.] Circumcision is nothing, and uncircumcision is nothing, but the keeping of the Commandments of God. Gal. 5. 14. 16. 18, 19, 20, 21, 22, 23.] See in the Bible. (*n*) Rom. 7. 7.] What shall we say then? is the Law sin? God forbid; Nay, I had not known sin, but by the Law; for I had not known lust, except the Law had said, Thou shalt not covet. Rom. 3. 20.] Therefore by the deeds of the Law, there shall no flesh be justified in his sight; for by the Law, is the knowledge of sin. (*o*) Jam. 1. 23, 24, 25. V. 23.] For if any man be a hearer of the word, and not a doer, he is like unto a man, beholding his natural face in a glass. V. 24.] For he beholdeth himself, and goeth his way, and straight-way forgetteth what manner of man he was. V. 25.] But who so looketh into the perfect Law of liberty, and continueth therein, he being not a forgetfull hearer, but a doer of the work, this man shall be blessed in his deed. Rom. 7. 9. 14. 24. V. 9.] For I was alive without the Law once, but when the Commandment came, sin revived, and I died. V. 14.] For we know that the Law is spirituall, but I am carnal, sold under sin. V. 24.] Oh wretched man that I am, who shall deliver me from the body of this death.

have of Christ, and the perfection of his obedience *p*. It is likewise of use to the Regenerate, to restrain their corruptions, in that it forbids sin *q*: and the threatnings of it serve to shew, what, even their sins, deserve; and, what afflictions, in this life, they may expect for them, although freed from the curse thereof threatned in the law *r*. The promises of it, in like maner, shew them Gods approbation of obedience, and what blessings they may expect upon the performance thereof *s*; although, not as due to them by the Law, as a Covenant of Works *t*. So as, a mans doing good, and refraining from evill, because the Law encourageth to the one, and deterreth from the other, is no evidence of his be[illegible]

(*p*) Gal. 3. 24.] Wherefore the Law was our School-master, to bring us unto Christ, that wee might be justified by Faith. Ro. 7. 24, 25. V. 24.] See before immediatly in Let. O. 25. in Letter M. Rom. 8. 3, 4. V. 3.] For what the Law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinfull flesh, and for sin, condemned sin in the flesh. V. 4.] That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (*q*) Jam. 2. 11.] For he that said, Do not commit adultery, said also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the Law. Psal. 119. 101, 104, 128. V. 101.] I have restrained my feet from every evill way, that I may keep thy word. V. 104.] Through thy precepts, I get understanding; therefore I hate every false way. V. 128.] Therefore *I* esteem all thy precepts concerning all things to be right; and I hate every false way. (*r*) Ezra 9. 13, 14. V. 13.] And after all that is come upon us, for our evill deeds, and for our great trespass, seeing that thou our God, hast punished us less than our iniquities deserve, and hast given us such deliverance as this. V. 14.] Should we again break thy Commandements, and joyn in affinity with the people of these abominations? wouldest thou not be angry with us, till thou hadst consumed us, so that there should be no remnant nor escaping? Psal. 89. 30, 31, 32, 33, 34. V. 30.] If his children forsake my Law, and walk not in my judgements. V. 31.] If they break my Statutes, and keep not my Commandments. V. 32.] Then will I visit their transgression with the rod; and their iniquity with stripes. V. 33.] Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. V. 34.] My Covenant will I not break, nor alter the thing that is gone out of my lips. (*s*) Lev. 26. to the 14. vers. See in the Bible. 2 Cor. 6. 16.] And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them; and *I* will be their God, and they shall be my people. Eph. 6. 2, 3. V. 2.] Honour thy Father and thy Mother, (which is the first Commandement with promise.) V. 3.] That it may be well with thee, and thou mayst live long on the earth, Psal. 37. 11.] But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Mat. 5. 5.] Blessed are the meek, for they shall inherit the earth. Psal. 19. 11.] Moreover by them is thy servant warned, and in keeping of them, there is great reward, (*t*) Gal. 2. 16.] Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law; for by the works of the Law, shall no flesh be justified. Luk. 17. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants, we have done that which was our duty to do.

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ing under the Law; and, not under grace *u*.

(*u*) Rom. 6. 12. 14. V. 12.] Let not ſin reign therefore, in your mortal body, that ye ſhould obey it in the luſts thereof. V. 14.] For ſin ſhall not have dominion over you, for ye are not under the Law, but under grace. 1 Pet. 3. 8, 9, 10, 11, 12. V. 8.] Finally, be ye all of one mind, having compaſſion one of another, love as brethren, be pitifull, be courteous. V. 9.] Not rendring evill for evill, or railing for railing; but contrariwiſe bleſſing, knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. V. 10.] For he that will love life, and ſee good dayes; let him refrain his tongue from evill, and his lips that they ſpeak no guile. V. 11.] Let him eſchew evill and do good; Let him ſeek peace and enſue it. V. 12.] For the eyes of the Lord are over the righteous; and his ears are open unto their prayers, but the face of the Lord is againſt them that do evill. Pſal. 34. 12, 13, 14, 15, 16. V. 12.] What man is he that deſireth life, and loveth many dayes, that he may ſee good? V. 13.] Keep thy tongue from evill, and thy lips from ſpeaking guile. V. 14.] Depart from evill and do good, ſeek peace and purſue it. V. 15.] The eyes of the Lord are upon the righteous; and his ears open unto their cry. V. 16.] The face of the Lord is againſt them that do evill, to cut off the remembrance of them from the earth. Heb. 12. 28, 29. V. 28.] Wherefore we receiving a Kingdom which cannot be moved; let us have grace whereby we may ſerve God acceptably with reverence and Godly fear. V. 29.] For our God is a conſuming fire.

VII. Neither are the forementioned Uſes of the Law contrary to the grace of the Goſpel, but do ſweetly comply with it *w*, the Spirit of Chriſt ſubduing, and enabling the will of man, to do that, freely and chearfully, which the will of God, revealed in the Law, requireth to be done *x*.

(*w*) Gal. 3. 21.] Is the Law then againſt the promiſes of God, God forbid; For if there had been a Law given, which could have given life, verily, righteouſneſs ſhould have been by the Law. (*x*) Ezek. 36. 27.] And *I* will put my Spirit within you, and cauſe you to walk in my Statutes; and ye ſhall keep my judgements, and do them. Heb. 8. 10.] For this is the Covenant that *I* will make with the houſe of Iſrael, after thoſe dayes, ſaith the Lord, *I* will put my Laws in their minds, and write them in their hearts; and *I* will be to them a God, and they ſhall be to me a people. Jer. 31. 33.] But this ſhall be the Covenant that *I* will make with the houſe of *Iſrael*, after thoſe dayes, ſaith the Lord, *I* will put my Law in their inward parts, and write it in their hearts; and *I* will be their God, and they ſhall be my people.

CHAP. XX.

Of Chriſtian Liberty, and Liberty of Conſcience.

THE Liberty which Chriſt hath purchaſed for Believers under the Goſpel, conſiſts in their freedom from the guilt of ſin, the condemning Wrath of God,

God, the curſe of the Moral Law *a*, and in their being delivered from this preſent evill World, bondage to Satan, and dominion of ſin *b*; from the evill of afflictions, the ſting of death, the victory of the grave, and everlaſting damnation *c*; as alſo in their free acceſs to God *d*, and their yeelding obedience unto him, not out of ſlaviſh fear, but a child-like love and willing mind *e*. All which were common alſo to Believers under the Law *f*. But under the New Teſtament the liberty of Chriſtians is further inlarged in their freedom from the yoak of the Ceremonial Law, to which the Jewiſh Church was ſubjected *g*; and in greater

(*a*) Tit. 2. 14. Who gave himſelf for us, that he might redeem us from all iniquity, and purifie unto himſelf a peculiar people, zealous of good works. 1 Thel. 1.10.] And to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from wrath to come. Gal. 3. 13.] Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us; for it is written, Curſed is every one that hangeth on a Tree. (*b*) Gal. 1. 4.] Who gave himſelf for our ſins, that he might deliver us from this preſent evill world, according to the will of God, and our Father. Col. 1. 13.] Who hath delivered us from the power of darkneſs; and hath tranſlated us into the Kingdom of his dear Son. Act 26.18.] To open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins and inheritance among them which are ſanctified by faith that is in me. Rom. 6. 14.] For ſin ſhall not have dominion over you, for ye are not under the Law, but under grace. (*c*) Rom. 8. 28.] We know that all things work together for good to them that love God, to them who are the called according to his purpoſe. Pſalm. 119. 71.] *It* is good for me, that *I* have been afflicted; that *I* might learn thy Statutes. 1 Cor. 15. 54,55,56,57. V. 54.] So when this corruptible ſhall have put on incorruption, and this mortall ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. V. 55.] O death, where is thy ſting? O grave, where is thy victory? V. 56.] The ſting of death is ſin, and the ſtrength of ſin is the Law. V. 57.] But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt. Rom. 8. 1.] There is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. (*d*) Rom. 5. 1, 2. V. 1.] Therefore being juſtified by faith, we have peace with God, through our Lord Jeſus Chriſt. V. 2.] By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoyce in hope of the glory of God. (*e*) Rom 8. 14, 15. V. 14.] For as many as are led by the Spirit of God, they are the Sons of God. V. 15.] For ye have not received the Spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry Abba Father. 1 Joh. 4. 18. there is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment; he that feareth, is not made perfect in love. (*f*) Gal. 3. 9. 14. V. 9. So then they which be of faith, are bleſſed with faithfull Abraham. V. 14.] That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith. (*g*) Gal. 4. 1, 2, 3, 6, 7. V. 1.] Now *I* ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be Lord of all. V. 2.] But is under tutours and governours, untill the time appointed of the Father. V. 3.] Even ſo we, when we were children, were in bondage under the Elements of the world. V. 6.] And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, crying Abba Father. V. 7.] Wherefore thou art no more a ſervant, but a Son; and if a Son, then an heir of God through Chriſt. Gal. 5. 1.] Stand faſt therefore in the liberty, wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage. Act. 15. 10, 11. V. 10.] Now therefore, why tempt ye God, to put a yoke upon the neck of the Diſciples, which neither our Fathers, nor we were able to bear. V. 11.] But we believe, that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.

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boldneſs of acceſs to the throne of Grace *h*, and in fuller communications of the free Spirit of God, than Believers under the Law did ordinarily partake of *i*.

(*h*) Heb. 4. 14, 16. V. 14.] Seeing then that we have a great High-Prieſt, that is paſſed into the heavens, Jeſus the ſon of God, let us hold faſt our profeſſion. V. 16.] Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 10. 19, 20, 21, 22. V. 19. Having therefore brethren boldneſs to enter into the holieſt, by the blood of Jeſus. V. 20.] By a new and living way, which he hath conſecrated for us through the veil, that is to ſay, his fleſh. V. 21.] And having an High-Prieſt over the houſe of God. V. 22.] Let us draw neer with a true heart in full aſſurance of faith, having our hearts ſprinkled from an evill conſcience, and our bodies waſhed with pure water. (*i*) John 7. 38, 39. V. 38.] He that believeth on me, as the Scripture hath ſaid, out of his belly ſhall flow rivers of living water. V. 39.] But this ſpake he of the Spirit, which they that believe on him ſhould receive: for the Holy-Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.) 2 Cor. 3. 13, 17, 18. V. 13.] And not as Moſes, which put a veil over his face, that the children of *Iſrael* could not ſtedfaſtly look to the end of that which is aboliſhed. V. 17.] Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. V. 18.] But we all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame Image, from glory to glory, even as by the Spirit of the Lord.

III. God alone is Lord of the Conſcience *k*, and hath left it free from the Doctrines and Commandements of men, which are in any thing contrary to his Word; or beſide it, if matters of Faith, or Worſhip *l*. So that, to believe ſuch Doctrines, or to obey ſuch Commands out of conſcience, is to betray true Liberty of Conſcience *m*: and the requiring of an implicite Faith, and an abſolute and blinde obedience, is, to deſtroy Liber-

(*k*) Jam. 4. 12.] There is one Law-giver, who is able to ſave, and to deſtroy; who art thou that judgeſt another? Ro. 14. 4.] Who art thou that judgeſt another mans ſervant? to his own Maſter he ſtandeth or falleth, yea, he ſhall be holden up: for God is able to make him ſtand. (*l*) Act. 4. 19.] But Peter and John anſwered and ſaid unto them, whether it be right in the ſight of God, to hearken unto you, more than unto God, judge yee. Act. 5. 29.] Then Peter and the other Apoſtles anſwered and ſaid, we ought to obey God, rather than men. 1 Cor. 7. 23.] Ye are bought with a price, be not ye the ſervants of men. Mat. 23. 8, 9, 10. V. 8.] But be not ye called Rabbi, for one is your Maſter, even Chriſt; and all ye are brethren. V. 9.] And call no man your Father upon the earth, for one is your Father, which is in heaven. V. 10.] Neither be ye called Maſters, for one is your Maſter, even Chriſt. 2 Cor. 1. 24.] Not for that we have dominion over your Faith; but are helpers of your joy, for by faith ye ſtand. Mat. 15. 9.] But in vain they do worſhip me, teaching for doctrines the Commandments of men (*m*) Col. 2. 20, 22, 23. V. 20.] Wherefore if ye be dead with Chriſt, from the rudiments of the world, why, as though living in the world, are ye ſubject to ordinances? V. 22.] Which all are to periſh with the uſing, after the commandments and doctrines of men. V. 23.] Which things have indeed a ſhew of wiſdom in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh. Gal. 1. 10.] For do I now perſwade men, or God? or do I ſeek to pleaſe men? for if I yet pleaſed men, I ſhould not be the ſervant of Chriſt. Gal. 2. 4, 5. V. 4.] And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage. V. 5.] To whom we gave place by ſubjection, no not for an hour, that the truth of the Goſpel might continue with you. Gal. 5. 1.] Stand faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke of bondage.

ty of Conſcience, and Reaſon alſo *n*.

(n) Rom. 10. 17.] So then faith cometh by hearing, and hearing by the word of God. Rom. 14. 23.] He that doubteth is damned if he eat, becauſe he eateth not of faith; for whatſoever is not of faith is ſin. Iſa. 8. 20.] To the Law, and to the teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them. Act. 17. 11.] Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the Scriptures daily, whether theſe things were ſo. Joh. 4. 22.] Ye worſhip ye know not what, we know what we worſhip; for Salvation is of the Jews. Hoſ. 5. 11.] Ephraim is oppreſſed, and broken in judgement; becauſe he willingly walked after the commandment. Rev. 13. 12, 16, 17. V. 12.] And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed. V. 16. He cauſeth all both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their fore-heads. V. 17.] And that no man might buy, or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name. Jer. 8. 9.] The wiſe men are aſhamed, they are diſmayed and taken; Lo, they have rejected the word of the Lord, and what wiſdom is in them?

III. They, who upon pretence of Chriſtian Liberty, do practiſe any ſin, or cheriſh any luſt, do thereby deſtroy the end of Chriſtian Liberty, which is, that being delivered out of the hands of our Enemies, we might ſerve the Lord without fear, in holineſs and righteouſneſs before him, all the dayes of our life *o*.

(o) Gal. 5. 13.] For brethren, ye have been called unto liberty, only uſe not liberty for an occaſion to the fleſh, but by love, ſerve one another. 1 Pet. 2. 16.] As free and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. 2 Pet. 2. 19.] While they promiſe them liberty, they themſelves are the ſervants of corruption; for of whom a man is overcome, of the ſame he is brought in bondage. Joh. 8. 34.] Jeſus anſwered them, Verily, verily, I ſay unto you, whoſoever commiteth ſin, is the ſervant of ſin. Luk. 1. 74, 75. V. 74.] That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear. V. 75.] In holineſs and righteouſneſs before him all the dayes of our life.

IV. And becauſe the Power which God hath ordained, and the Liberty which Chriſt hath purchaſed, are not intended by God, to deſtroy, but mutually to uphold and preſerve one another; They, who upon pretence of Chriſtian Liberty, ſhall oppoſe any lawfull Power, or the lawfull exerciſe of it, whether it be Civil or Eccleſiaſtical, reſiſt the Ordinance of God *p*. And, for their publiſhing of ſuch Opinions, or main-

(p) Mat. 12. 25.] And Jeſus knew their thoughts, and ſaid unto them, Every Kingdom divided againſt it ſelf, is brought to deſolation; and every City or houſe divided againſt it ſelf, ſhall not ſtand. 1 Pet. 2. 13, 14, 16. V. 13.] Submit your ſelf to every ordinance of man for the Lords ſake, whether it be to the King as ſupreme; V. 14.] Or unto Governours, as unto them that are ſent by him, for the puniſhment of evill doers, and for the praiſe of them that do well. V. 16.] As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. Rom. 13. 1. to the 8. verſ. See in the Bible. Heb. 13. 17.] Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſoules, as they that muſt give account, that they may do it with joy, and not with grief; for that is unprofitable for you.

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taining of ſuch Practices, as are contrary to the light of Nature, or to the known Principles of Chriſtianity; whether concerning Faith, Worſhip, or Converſation, or to the Power of Godlineſs; or, ſuch eroneous Opinions or practices, as either in their own nature, or in the manner of publiſhing or maintaining them, are deſtructive to the external Peace and Order which Chriſt hath eſtabliſhed in the Church, they may lawfully be called to account, and proceeded againſt by the Cenſures of the Church *q*, and by the power of the

(*q*) Rom. 1. 32.] Who knowing the judgement of God (that they which commit ſuch things are worthy ofdeath) not only do the ſame, but have pleaſure in them that do them. 1 Cor. 5. 1,5, 11,13. V. 1.] It is reported commonly that there is fornication among you, and ſuch fornication, as is not ſo much as named amongſt the Gentiles, that one ſhould have his Fathers wife. V. 5. To deliver ſuch a one unto Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. V. 11.] But now *I* have written unto you not to keep company, if any that is called a brother, be a fornicator, or covetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with ſuch a one, no not eat. V. 13.] But them that are without, God judgeth: Therefore put away from among your ſelves, that wicked perſon. 2 Joh. verſ. 10, 11. V. 10.] If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. V. 11.] For he that bideth him God ſpeed, is partaker of his evill deeds. 2 Theſ. 3. 14.] And if any man obey not our word by this Epiſtle, note that man, and have no company with him, that he may be aſhamed. 1 Tim. 6. 3,4 V. 3.] If any man teath otherwiſe, and conſent not to wholeſome words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs. V. 4.] He is proud, knowing nothing, but doting about queſtions, and ſtrifes of words, whereof, commeth envy, ſtrife, railings, evill ſurmiſings, V. 5.] Perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs from ſuch withdraw thy ſelf. Tit. 1. 10,11,13. V. 10.] For there are many unruly and vain talkers, and deceivers, eſpecially they of the circumciſion. V. 11.] Whoſe mouthes muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake, V. 13.] This witneſs is true; wherefore, rebuke them ſharply, that they may be ſound in the faith. Tit. 3. 16.] A man that is an Heretick, after the firſt and ſecond admonition, reject. Mat. 18. 15, 16, 17. V. 15.] Moreover, if thy brother ſhould treſpaſs againſt thee, go and tell him his fault between thee and him alone, if he ſhall hear thee, thou haſt gained thy brother. V. 16.] But if he will not hear thee, then take with thee, one or two more, that in the mouth of two or three witneſſes, every word may be eſtabliſhed. V. 17.] And if he ſhall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man, and a publicane. 1 Tim. 1. 19, 20. V. 19.] Holding faith, and a good conſcience, which ſome having put away, concerniug faith have made ſhipwrack. V. 20.] Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaſpheme. Rev. 2. 2, 14,15, 20. V. 2.] I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evill, and thou haſt tryed them, which ſay they are Apoſtles, and are not, and haſt found them lyers: V. 14.] But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a ſtumbling block before the children of *Iſrael*, to eat things ſacrificed unto Idols, and to commit fornication. V. 15.] So haſt thou alſo them that hold the doctrine of the Nicholaitans, which thing *I* hate. V. 20.] Notwithſtanding, *I* have a few things againſt thee, becauſe thou ſuffereſt that woman Jezebel, which calleth her ſelf a Propheteſs, to teach and ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto Idols. Rev. 3. 9.] Behold *I* will make them of the Synagogue of Satan, which ſay they are Jews, and are not, but do lye: Behold, I will make them to come and worſhip before thy feet, and to know that *I* loved thee.

(r) Deut. 13. 6. to the 12. See in the Bible. Ro. 13. 3, 4. V. 3.] For rulers are not a terror to good works, but to the evill wilt thou then not be afraid of the power? do that which is good, and thou ſhalt have praiſe of the ſame. V. 4.] For he is the Miniſter of God to thee for good; but if thou do that which is evill be afraid; for he beareth not the ſword in vain; for he is the Miniſter of God, a revenger to execute wrath upon him that doth evill. 2 Joh. verſ. 10, 11. See in the Letter Q. Ezra. 7. 23, 25, 26, 27. 28. V. 23. Whatſoever is commanded by the God of heaven, let it be diligently done, for the houſe of the God of heaven: for why ſhould there be wrath againſt the realm of the King of his Sons? V. 25.] And thou Ezra, after the wiſdom of thy God, that is in thine hand, ſet Magiſtrates, and Judges, which may judge all the people that are beyond the River, all ſuch as know the Laws of thy God, & teach ye them that know them not. V. 26.] And whoſoever will not do the Law of thy God, and the Law of the King, let judgement be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment. V. 27.] Bleſſed be the Lord God of our Fathers, which hath put ſuch a thing as this in the Kings heart, to beautifie the houſe of the Lord, which is in Jeruſalem. V. 28.] And hath extended mercy unto me, before the King and his Counſellors, and before all the Kings mighty Princes: and I was ſtrengthened, as the hand of the Lord my God was upon me, & I gathered together out of Iſrael chief men to go up with me. Rev. 17. 12, 16, 17. V. 12.] And the ten horns which thou ſaweſt, are ten Kings, which have received no Kingdom as yet, but receive power as Kings one hour with the beaſt. V. 16.] And the ten horns which thou ſaweſt upon the beaſts, theſe ſhall hate the whore, and ſhall make her deſolate, and naked, and ſhall eat her fleſh, and ſhall burn her with fire. V. 17.] For God hath put in their hearts to fulfill his will, and to agree, and to give their Kingdom unto the beaſt, untill the words of God ſhall be fulfilled. Neh. 13. 15, 17, 21, 22, 25, 30. V. 15. In thoſe dayes ſaw I in Judah, ſome treading wine-preſſes on the Sabbath, and bringing in ſheaves, and lading Aſſes, as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the Sabbath day; and I teſtified againſt them in the day wherein they ſold victuals. V. 17.] Then I contended with the Nobles of Judah, and ſaid unto them, what evill thing is this that ye do, and prophane the Sabbath day? V. 21.] Then I teſtified againſt them, and ſaid unto them, why lodge ye about the wall? if ye do ſo again, I will lay hands on you: from that time forth, came they no more on the Sabbath. V. 22.] And I commanded the Levites, that they ſhould cleanſe themſelves, and that they ſhould come and keep the gates, to ſanctifie the Sabbath day. Remember me O my God, concerning this alſo, and ſpare me according to the greatneſs of thy mercy. V. 25.] And I contended with them, and curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, ſaying, Ye ſhall not give your daughters unto their Sons, nor take their daughters unto your Sons, or for your ſelves. V. 30. Thus cleanſed I them from all ſtrangers, and appoined the wards of the Prieſts, and the Levites, every one in his buſineſs. 2 Kings 23. 5, 6, 9, 20, 21. V. 5.] And he put down the Idolatrous Prieſts, whom the Kings of Judah had ordained to burn incenſe in the High places in the Cities of Judah, and in the places round about Jeruſalem; them alſo that burnt incenſe unto Baal; to the Sun, and to the Moon, and to the Planets, and to all the hoſt of heaven. V. 6.] And he brought out the grove from the houſe of the Lord, without Jeruſalem, unto the brook Kidron, and burnt it at the brook Kidron, and ſtampt it ſmall to powder, and caſt the powder thereof upon the graves of the children of the people. V. 9.] Nevertheleſs, the Prieſts of the high places, came not up to the Altar of the Lord in Jeruſalem, but they did eat of the unleavened bread among their brethren. V. 20. And he ſlew all the Prieſts of the high places that were there, upon the Altars, and burnt mens bones upon them, and returned to Jeruſalem. V. 21.] And the King commanded all the people, ſaying, Keep the Paſſeover unto the Lord your God, as it is written in this Book of the Covenant. 2 Chron. 34. 33.] And Joſiah took away all the abominations out of all the Countreys, that pertained to the children of Iſrael, and made all that were preſent in Iſrael to ſerve, even to ſerve the Lord their God; and all his dayes they departed not from following the Lord the God of their Fathers. 2 Chron. 15. 12, 13, 16. V. 12.] And they entered into a Covenant to ſeek the Lord God of their Fathers, with all their heart, and with all their ſoul. V. 13.] That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put death,

whether,

whether ſmall or great, whether man or woman. V. 16.] And alſo concerning Maachah the Mother of Aſa the King, he removed her from being Queen, becauſe ſhe had made an Idoll in a grove; and Aſa cut down her Idoll, ſtamped it, and burnt it at the brook Kidron. Dan. 3. 29.] Therefore I make a decree, that every people, nation, or language which ſpeak any thing amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be cut in pieces, and their houſes be made a dunghill, becauſe there is no other God that can deliver after this ſort. 1 Tim. 2. 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godlineſs and honeſty. Iſa. 49. 23.] And Kings ſhall be thy nurſing Fathers, and their Queens thy nurſing mothers, they ſhall bow down to thee, with their face towards the earth, and lick the duſt of thy feet; and thou ſhalt know, that I am the Lord; for they ſhall not be aſhamed that wait for me. Zach. 13. 2,3. V. 2.] And it ſhall come to paſs in that day, ſaith the Lord of Hoſts, That I will cut off the names of the Idols out of the land, and they ſhall no more be remembred; and alſo I will cauſe the Prophets, and the unclean Spirit to paſs out of the land. V. 3.] And it ſhall come to paſs, that when any ſhall yet propheſie, then his Father and his Mother that begot him, ſhall ſay unto him, thou ſhall not live; for thou ſpeakeſt lies in the name of the Lord; and his Father and his Mother that begat him, ſhall thruſt him thorow when he propheſieth.

CHAP. XXI.

Of Religious Worſhip, and the Sabbath Day.

THe light of Nature ſheweth that there is a God, who hath Lordſhip and Soveraignty over all, is good, and doth good unto all, and is therefore to be feared, loved, praiſed, called upon, truſted in, and ſerved, with all the heart, and with all the ſoul, and with all the might *a*. But the acceptable way of worſhipping the true God, is inſtituted by Himſelf, and ſo limited to his own revealed Will, that he may not be worſhipped according to the imaginations and devi-

(*a*) Rom. 1. 20.] For the inviſible things of him, from the Creation of the World, are clearly ſeen, being underſtood by the things that are made, even his eternal power and godhead, ſo that they are without excuſe. Act. 17. 24.] God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands. Pſal. 119. 68.] Thou art good, and doſt good, teach me thy Statutes. Jer. 10. 7.] Who would not fear thee, O King of Nations? for to thee it doth appertain; foraſmuch as among all the wiſe men of the Nations, and in all their Kingdoms, there is none like unto thee. Pſal. 18. 3.] I will call upon the Lord, who is worthy to be praiſed; ſo ſhall I be ſaved from mine enemies. Ro. 10. 12.] For there is no difference between the Jew, and the Greek; For the ſame Lord over all, is rich unto all that call upon him. Pſal. 62. 8.] Truſt in him at all times ye people, poure out your heart before him, God is a refuge for us. Joſ. 24. 14.] Now therefore, fear the Lord, and ſerve him in ſincerity, and in truth; and put away the gods which your Fathers ſerved on the other ſide of the flood, and in Egypt, ſerve ye the Lord. Mark. 12. 33.] And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more than whole burnt-offerings, and ſacrifices.

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ces of men, or the ſuggeſtions of Satan, under any vi-
ſible repreſentations, or any other way not preſcribed
in the holy Scripture *b*.

b Deu. 12. 32.] What thing ſoever I command you, obſerve to do it; Thou ſhalt not adde thereto, nor diminiſh from it. Mat. 15. 9.] But in vain they do worſhip me, teaching for doctrines the Commandments of men. Act. 17. 25.] Neither is worſhiped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things. Mat. 4. 9, 10. V. 9.] And ſaith unto him, all theſe things will I give thee, if thou wilt fall down and worſhip me. V. 10.] Then ſaith Jeſus unto him, get thee hence Satan, for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Deut. 15. to the 20. See in the Bible. Exod. 20. 4,5,6. V. 4.] Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. V. 5.] Thou ſhalt not bow down thy ſelf to them, nor ſerve them; for *I* the Lord thy God, am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third and fourth generation, of them that hate me. V. 6.] And ſhew mercy unto thouſands, of them that love me, and keep my Commandments. Col. 2. 23.] Which things have indeed a ſhew of wiſdom in wil-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

II. Religious Worſhip is to be given to God, the Father, Son, and Holy Ghoſt; and to him alone *c*; not to Angels, Saints, or any other creature *d*: and ſince the Fall, not without a Mediator; nor in the mediation of any other, but of Chriſt alone *e*.

(*c*) Mat. 4. 10. See before in Letter B. Joh. 5. 23.] That all men ſhould honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath ſent him. 2 Cor. 13. 14.] The grace of our Lord Jeſus Chriſt, and the love of God, and the Communion of the Holy Ghoſt, be with you all. Amen. (*d*) Col. 2. 18.] Let no man beguile you of your reward, in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puffe up by his fleſhly mind. Rev. 19. 10.] And I fell at his feet to worſhip him, and he ſaid unto me, See thou do it not, I am thy fellow ſervant, and of thy brethren, that have the teſtimony of Jeſus, worſhip God; for the teſtimony of Jeſus is the Spirit of prophecie. Rom. 1. 2, 5.] Who changed the truth of God into a lie, and worſhipped, and ſerved the creature more than the Creatour, who is bleſſed for ever. Amen. (*e*) Joh. 14. 6.] Jeſus ſaith unto him, I am the way, and the truth, and the life, no man commeth to the Father, but by me. 1 Tim. 2. 5.] For there is one God, and one Mediatour between God and men, the man Chriſt Jeſus. Eph. 2. 18.] For through him, we both have an acceſs by one ſpirit unto the Father. Col. 3. 17.] And whatſoever ye do in word, or deed, do all in the name of the Lord Jeſus, giving thanks to God, and the Father by him.

III. Prayer, with Thankſgiving, being one ſpecial part of Religious Worſhip *f*, is by God required of all men *g*; and that it may be accepted, it is to be made

(*f*) Phil. 4. 6.] Be carefull for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. (*g*) Pſal. 65. 2.] O thou that heareſt prayer, unto thee ſhall all fleſh come.

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in the Name of the Son *h*, by the help of his Spirit *i*, according to his Will *k*, with understanding, reverence, humility, fervency, faith, love, and perseverance *l*; and if vocall, in a known tongue *m*.

(*h*) Joh. 14. 13, 14. V. 13. And whatsoever ye shall ask in my name, That will I do, that the Father may be glorified in the Son. Vers. 14.] If ye shall ask any thing in my name, I will do it. 1 Pet. 2. 5.] Ye also as lively stones, are built up a spirituall house, an Holy Priest-hood, to offer up spirituall sacrifice, acceptable to God by Jesus Christ. (*i*) Rom. 8. 26.] Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit it self, maketh intercession for us with groanings, which cannot be uttered. (*k*) 1 Joh. 5. 14.] And this is the confidence, that we have in him, that if we ask any thing according to his will, he heareth us. (*l*) Psal. 47. 7.] For God is the King of all the earth, sing ye praises with understanding. Eccles. 5. 1, 2. V. 1.] Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evill. V. 2.] Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth; therefore let thy words be few. Heb. 12. 28.] Wherefore we receiving a Kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Gen. 18. 27.] And Abraham answered and said, behold now, I have taken upon me, to speak unto the Lord, which am but dust and ashes. Jam. 5. 16.] Confess your faults one to another, that ye may be healed; the effectual fervent prayer of a righteous man availeth much Jam. 1. 6, 7. V. 6.] But let him ask in faith, nothing wavering; for he that wavereth, is like a wave of the Sea, driven with the wind and tossed. V. 7.] For let not that man think, that he shall receive any thing of the Lord. Mar. 11. 24.] Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mat. 6. 12, 14, 15. V. 12.] And forgive us our debts, as we forgive our debtours. V. 14.] For if ye forgive men their trespasses, your heavenly Father will also forgive you. V. 15.] But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Col. 4. 2.] Continue in prayer, and watch in the same with thanksgiving. Eph. 6. 18.] Praying alwayes, with all prayer and supplication in the spirit, and watching thereunto with all perseverance, and supplication for all Saints. (*m*) 1 Cor. 14. 14.] For if I pray in an unknown tongue, my spirit prayeth, but mine understanding is unfruitfull.

IV. Prayer is to be made for things lawfull *n*, and for all sorts of men living, or that shall live hereafter *o*:

(*n*) 1 Joh. 5. 14. See letter K. (*o*) 1 Tim. 2. 1, 2. V. 1.] I Exhort therefore, That first of all supplications, prayers, and intercessions, and giving of thanks, be made for all men. V. 2. For Kings, and for all that are in authority, that we may lead a quiet, and peaceable life, in all godliness and honesty. Joh. 17. 20.] Neither pray I for these alone, but for them also, which shall believe on me through their word. 2 Sam. 7. 29.] Therefore now, Let it please thee to bless the house of thy servant, that it may continue for ever before thee; for thou O Lord God hast spoken it; and with thy blessing, let the house of thy servant, be blessed for ever. Ruth 4. 12.] And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

but,

but, not for the dead *p*, nor for those of whom it may be known, that they have sinned the sin unto death *q*.

(p) 2 Sam. 12. 21, 22, 23. V. 21.] Then said his servants unto him, what thing is this that thou hast done? thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst arise and eat bread. V. 22.] And he said, while the child was yet alive, I fasted and wept; for I said, Who can tell, whether God will be gracious to me, that the child may live? V. 23.] But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Luk. 16. 25, 26.] But Abraham said, Son remember that thou in thy life time, receivedst thy good things, and likewise Lazarus evill things, now he is comforted, and thou art tormented. V. 26.] And besides all this, between us and you, there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence. Rev. 14. 13.] And I heard a voyce from heaven, saying unto me, write; Blessed are the dead, which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them. (q) 1 Joh. 5. 16.] If any man see his brother sin, a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death; there is a sin unto death, I do not say, that he shall pray for it.

V. The reading of the Scriptures with godly fear *r*, the sound Preaching *s*, and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence *t*; singing of Psalms with grace in the heart *u*; as also, the due administration, and worthy receiving of the Sacraments instituted by Christ; are all, parts of the ordinary Religious worship of

(r) Act. 15. 21.] For Moses of old time hath in every City, them that preach him, being read in the Synagogues every Sabbath day. Rev. 1. 3. Blessed is he that readeth, and they that hear the words of this prophesie, and keep those things that are written therein, for the time is at hand. (s) 2 Tim. 4. 2.] Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine. (t) Jam. 1. 22.] But be ye doers of the word, and not hearers only, deceiving your own selves. Act. 10. 33.] Immediately therefore, I sent to thee, and thou hast well done, that thou art come; nay, therefore, we are all here present before God to hear all things, that are commanded thee of God. Mat. 13. 19.] When any one heareth the word of the Kingdom, and understandeth it not, then commeth the wicked one, and casteth away that which was sown in his heart, this is he, which received seed in the way side. Heb. 4. 2.] For unto us was the Gospell preached, as well as unto them; but the word preached, did not profit them, not being mixed with faith in them that heard it. Isa. 66. 2.] For all those things hath mine hand made, and all those things have been saith the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. (u) Col. 3. 16.] Let the word of Christ dwell in you richly in all wisdom, teaching, and adminshing one another in Psalms, and Hymns, and spirituall Songs, singing with grace in your hearts to the Lord. Eph. 5. 19.] Speaking to your selves in Psalms, and Hymns, and spiritual Songs, singing, and making melody in your hearts to the Lord. Jam. 5. 13.] Is any among you afflicted? Let him pray, Is any merry? Let him sing Psalms.

God

God *w*: Beſides Religious Oaths *x*, Vows *y*, Solemn Faſtings *z*, and thankſgivings, upon ſeverall occaſions *a*, which are, in their ſeveral times and ſeaſons, to be uſed, in an holy and religious manner *b*.

(*w*) Mat. 28. 19.] Go ye therefore, and teach all Nations, Baptizing them in the name of the Father, and of the Son, & of the Holy-Ghoſt 1 Cor. 11. 23. to verſ. 29. See in the Bible. Act. 2. 42.] And they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers. (*x*) Deu. 6. 13.] Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name. Neh. 10. 29.] They cleave to their brethren, their nobles, and entred into a curſe, and into an oath to walk in Gods Law, which was given by Moſes the ſervant of God; and to obſerve and do all the Commandments of the Lord our God, and his judgements, and his Statutes. (*y*) Iſa 19. 21.] And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and oblition; yea, They ſhall vow a vow unto the Lord, and perform it. Eccleſ. 5. 4, 5. V. 4.] When thou voweſt a vow unto God, defer it not to pay it, for he hath no pleaſure in fools, pay that which thou haſt vowed. V. 5.] Better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow & not pay. (*z*) Joel 2. 12.] Therefore alſo now ſaith the Lord, turn ye even to me with all your heart, and with faſting, and with weeping, and with mourning. Eſther 4. 16.] Go, gather together all the Jews that are preſent in Shuſhan, and faſt ye for me, and neither eat, nor drink three dayes, night or day: I alſo, and my maidens will faſt likewiſe, and ſo will I go in unto the King, which is not according to the Law; and if I perriſh, I perriſh. Mat. 9. 15.] Jeſus ſaid unto them, Come ye children of the bride-chamber, mourn as long as the bridegroom is with them: but the dayes will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt. 1 Cor. 7. 5.] Defraud you not one the other, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer, and come together again, that Satan tempt you not for you incontinency. (*a*) Pſal. 107. throughout, ſee in the Bible. Eſther 9. 22.] As the dayes wherein the Jewes reſted from their enemies, and the moneth which was turned unto them, from ſorrow to joy, and from mourning into a good day, that they ſhould make them dayes of feaſting and joy, and of ſending portions one to another, and gifts to the poor. (*b*) Heb. 12. 28.] Wherefore we receiving a Kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.

VI. Neither Prayer, nor any other part of Religious Worſhip, is now under the Goſpel, either tyed unto, or made more acceptable by any place in which it is performed, or towards which it is directed *c*: but God is to be Worſhipped every where *d*, in Spirit

(*c*) Joh. 4. 21.] Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this Mountain, nor yet at Jeruſalem worſhip the Father. (*d*) Mall. 1. 11.] For from the riſing of the Sun, even unto the going down of the ſame, my name ſhall be great among the Gentiles, and in every place, incenſe ſhall be offered unto my name, and a pure offering: for my name ſhall be great among the Heathens, ſaith the Lord of Hoſts. 1 Tim. 2. 8.] I will therefore, That men pray every where, lifting up holy hands, without wrath and doubting.

and Truth *e*: as in private Families *f*, daily *g*, and in ſecret, each one by himſelf *h*; ſo, more ſolemnly, in the publick Aſſemblies, which are not careleſly, or wilfully to be neglected, or forſaken, when God, by his Word or Providence, calleth thereunto *i*.

(*e*) Joh. 4. 23, 24.] But the hour commeth, and now is where the true worſhippers, ſhall worſhip the Father in ſpirit, and in truth, for the Father ſeeketh ſuch to worſhip him. V. 24.] God is a Spirit, and they that worſhip him, muſt worſhip in ſpirit, and in truth. (*f*) Jer. 10. 25.] Poure out thy fury upon the Heathen, that know thee not, and upon the Families, that call not on thy name, for they have eaten up Jacob, and devoured him, and conſumed him, and have made his habitation deſolate. Deu 6. 6, 7. V. 6.] And theſe words which *I* commanded thee this day, ſhall be in thine heart. V. 7.] And thou ſhalt teach them diligently unto thy Children, and ſhalt talk of them, when thou ſitteſt in thine houſe; and when thou walkeſt by the way, and when thou lyeſt down, and when thou riſeth up. Job. 1. 5.] And it was ſo, when the dayes of their feaſting were gone about, that Job ſent and ſanctified them, and roſe up early in the morning, and offered burnt offerings, according to the number of them all: for Job ſaid, It may be, that my Sons have ſinned, and curſed God in their hearts, thus did Job continually. 2 Sam. 6. 18. 20. V. 18.] And as ſoon as David had made an end of offering burnt-offerings, and peace-offerings, he bleſſed the people in the name of the Lord of Hoſts. V. 20.] Then David returned to bleſs his houſhold; and Michael the daughter of Saul came out to meet David, and ſaid, How glorious was the King of Iſrael to day, who uncovered himſelf to day, in the eyes of the handmaids of his ſervants, as one of the vain fellows ſhameleſly uncovereth himſelf. 1 Pet. 3. 7.] Likewiſe ye husbands, dwell with them according to knowledge, giving honour unto the wife as unto the weaker veſſel, and as being heirs together of the grace of life, that your prayers be not hindred! Act. 10. 2.] A devout man, one that feared God with all his houſe, which gave much Alms to the people, & prayed to God alway. (*g*) Mat. 6. 11.] Give us this day, our daily bread. (*h*) Mat. 6. 6.] But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly. Eph. 6. 18.] Praying alwayes, with all prayer and ſupplication in the Spirit, and watching thereunto, with all perſeverance and ſupplication for all Saints. (*i*) Iſa. 56. 6, 7. V. 6.] Alſo the Sons of the ſtranger, that joyn themſelves to the Lord to ſerve him, and to love the name of the Lord, to be his ſervants, every one that keepeth the Sabbath, from polluting it, and taketh hold of my Covenant. V. 7.] Even them will *I* bring to my Holy Mountain, and make them joyfull in my houſe of prayer: their burnt-offerings, and their ſacrifices ſhall be accepted upon mine Altar: for mine houſe ſhall be called, an houſe of prayer for all people. Heb. 10. 25.] Not forſaking the aſſembling of your ſelves together, as the manner of ſome is: but exhorting one another, and ſo much the more, as you ſee the day approaching. Prov. 1. 20, 21, 24. V. 20.] Wiſdom cryeth without, ſhe uttereth her voyce in the ſtreets. V. 21.] She crieth in the chief place of concourſe, in the opening of the Gates in the City, ſhe uttereth her words ſaying. V. 24.] Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded: Prov. 8. 34.] Bleſſed is the man that heareth me, watching daily at my Gates, waiting at the poſts of my doors. Act. 13. 42.] And when the Jews were gone out of the Synagogue, the Gentiles beſought, that theſe words might be preached to them the next Sabbath. Luk. 4. 16.] And he came to Nazareth, where he had been brought up, and as his cuſtom was, he went into the Synagogue on the Sabbath day, and ſtood up for to read. Act. 2. 42.] And they continued ſtedfaſtly in the Apoſtles Doctrine and fellowſhip, and in breaking of bread, and in prayers.

VII. As it is of the Law of Nature, that, in generall, a due proportion of time be ſet apart for the Worſhip of God; ſo, in his Word, by a poſitive, Morall, and perpetual Commandement, binding all men, in all Ages

Ages he hath particularly appointed One day in Seven, for a Sabbath, to be kept holy unto him *k*: which, from the beginning of the world to the reſurrection of Chriſt, was the Laſt day of the week; and, from the reſurrection of Chriſt, was changed into the Firſt day of the week *l*, which, in Scripture, is called The Lord's day *m*, and is to be continued to the end of the world, as the Chriſtian Sabbath *n*.

(*k*) Exod. 20. 8, 10, 11. V. 8.] Remember the Sabbath day, to keep it Holy. V. 10.] But the ſeventh day, is the Sabbath of the Lord thy God: in it thou ſhalt not do any work, Thou, nor thy Son, nor thy Daughter, thy manſervant, nor thy maid-ſervant, nor thy cattell, nor thy ſtranger that is within thy Gates. V. 11.] For in ſix dayes, The Lord made heaven and earth, the Sea, and all that in them is, and reſted the ſeventh day, wherefore the Lord bleſſed the Sabbath day, and hallowed it. *Iſa.* 56. 2, 4, 6, 7. V. 2.] Bleſſed is the man that doth this, and the Son of man, that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evill. V. 4.] For thus ſaith the Lord unto the Eunuchs that keep my Sabbaths, and chuſe the things that pleaſe me, and take hold of my Covenant. Verſ. 6. and 7. See in Letter I. foregoing. (*l*) Gen. 2. 2, 3. V. 2.] And on the ſeventh day, God ended his work which he had made, and he reſted on the ſeventh day, from all his work which he had made. V. 3.] And God bleſſed the ſeventh day, and ſanctified it: becauſe that in it, he had reſted from all his work, which God created & made. 1 Cor. 16. 1, 2. V. 1.] Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even ſo do ye. V. 2.] Upon the firſt day of the week, Let every one of you, lay by him in ſtore, as God hath proſpered him, that there be no gathering when *I* come. Act. 20. 7.] And upon the firſt day of the week, when the Diſciples came together to break bread, Paul Preached to them ready to depart on the morrow, and continued his ſpeech untill midnight. (*m*) Rev. 1. 10.] I was in the Spirit on the Lords day, and heard behind me a great voyce, as of a Trumpet. (*n*) Ex. 20, 8, 10. See Letter K. with Mat. 5. 17, 18. V. 17.] Think not that I am come to deſtroy, the Law, or the Prophets, I am not come to deſtroy but to fulfill. V. 18.] For verily, I ſay unto you, Till heaven and earth paſs, one jot, or one title, ſhall in no wiſe paſs from the Law, till all be fulfilled.

VIII. This Sabbath is then kept holy unto the Lord. when men, after a due preparing of their hearts, and ordering of their common affairs before hand, do not only obſerve an holy Reſt, all the Day, from their own works, words, and thoughts, about their worldly employments, and recreations *o*, but alſo are taken up the whole time, in the publick and private Exerciſes

(*o*) Exod. 20. 8.] See before. Exod. 16. 23, 25, 26, 29, 30. V. 23.] And he ſaid unto them, This is that which the Lord hath ſaid, To morrow is the reſt of the holy Sabbath unto the Lord: bake that which you will bake to day, and ſeethe that ye will ſeethe, and that which remaineth over, lay up for you to be kept untill the morning. V. 25.] And Moſes ſaid, Eat that to day, for to day is a Sabbath unto the Lord, to day ye ſhall not find it in the field. V. 26.] Six dayes ye ſhall gather it, but on the ſeventh, which is the Sabbath, in it there ſhall be none. V. 29.] See, for that the Lord hath given you the Sabbath, therefore he giveth you on the ſixth day, the bread of two dayes: abide ye every man in his place: let no man go out of his place on the ſeventh day. V. 30.] So the people reſted on the ſeventh day. Exod. 31. 15, 16, 17. V. 15.] Six dayes may work be done, but in the ſeventh day, is the Sabbath of reſt holy to the Lord: whoſoever doth any work in the Sabbath day, he ſhall ſurely be put to death. V. 16.] Wherefore the children of Iſrael ſhall keep the Sabbath, to obſerve the Sabbath throughout their generations, for a perpetual Covenant. V. 17.]

It is a ſign between me, and the children of Iſrael for ever: for in ſix dayes, the Lord made heaven and earth, and on the ſeventh day he reſted, and was refreſhed. Iſa. 58. 13.] If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own wayes, nor finding thine own pleaſure, nor ſpeaking thin own words. Neh. 13. 15, 16. 17, 18, 19, 21, 22, V. 15.] In thoſe dayes ſaw I in Judah, ſome treading wine-preſſes on the Sabbath, and bringing in ſheaves, and lading Aſſes, as alſo Wine grapes, and Figs, and all manner of burdens, which they brought into Jeruſalem on the Sabbath day: and *I* teſtified againſt them in the day, wherein they ſold Victuals. V. 16.] There dwelt men of Tire alſo therein, which brought fiſh, and all manner of ware, and ſold on the Sabbath, unto the children of Judah in Jeruſalem. V. 17.] Then I contended with the Nobles of Judah, and ſaid unto them, what evill thing is this that ye do, and prophane the Sabbath. V. 18.] Did not your Fathers thus, and did not our God bring all this evill upon us, and upon this City, yet ye bring more wrath upon Iſrael, by prophaning the Sabbath. V. 19.] And it came to paſs, That when the Gates of Jeruſalem began to be dark before the Sabbath, I commanded that the Gates ſhould be ſhut, and charged that they ſhould not be opened; till after the Sabbath; and ſome of my ſervants ſet I at the Gates, that there ſhould no burden be brought in on the Sabbath day. V. 21.] Then I teſtified againſt them, and ſaid unto them, Why lodge ye about the wall? if ye do ſo again, I will lay hands on you, from that time forth, they came no more on the Sabbath. V. 22.] And I commanded the Levites, That they ſhould cleanſe themſelves, and that they ſhould come & keep the Gates, to ſanctifie the Sabbath day. Remember me O my God, concerning this alſo, and ſpare me according to the greatneſſe of thy mercy.

of his Worſhip, and in the Duties of neceſſity, and mercy *p*.

(*p*) Iſa. 58. 13. See in Letter O. Mat. 12. 1. to the 13. See in the Bible.

Chap. XXII.

Of lawfull Oathes and Vows.

A Lawfull Oath is a part of Religious Worſhip *a*, wherein, upon juſt occaſion, the perſon ſwearing ſolemnly calleth God to witneſs what he aſſerteth, or promiſeth; and to judge him according to the truth of falſhood of what he ſweareth *b*.

(*a*) Deut. 10. 20.] Thou ſhalt fear the Lord thy God: him ſhalt thou ſerve, and to him ſhalt thou cleave, and ſwear by his name.

(*b*) Exod. 20. 7.] Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs, that taketh his name in vain. Lev. 19. 12.] And thou ſhalt not ſwear by my name falſly, neither ſhalt thou prophane the name of thy God: I am the Lord. 2 Cor. 1. 23.] Moreover, I call God for a record upon my ſoul, that to ſpare you, *I* came not as yet unto Corinth. 2 Chron. 6. 21, 23, V. 22.] If a man ſin againſt his neighbour, and an oath be laid upon him to make him ſwear, and the oath come before thine Altar in this houſe. V. 23.] Then hear thou from heaven, and do, and judge thy ſervants, by requiting the wicked, by recompenſing his way upon his own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

II. The

II. The Name of God onely, is that by which men ought to ſwear; and, therein it is to be uſed with all holy fear and reverence *c*. Therefore, to ſwear vainly, or raſhly, by that glorious and dreadfull Name; or, to ſwear at all, by any other thing, is ſinfull, and to be abhorred *d*. Yet, as in matters of weight and moment, an Oath is warranted by the word of God, under the New Teſtament, as well as under the old *e*; ſo, a lawfull Oath, being impoſed by lawfull Authority, in ſuch matters ought to be taken *f*.

(*c*) Deut. 6. 13.] Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name. (*d*) Exod. 20. 7.] See Letter B. Jer. 5. 7.] How ſhall I pardon thee for this? Thy children have forſaken me, and ſworn by them that are no Gods; when *I* fed them to the full, they then committed Adultery, and aſſembled themſelves by Troops, in the Harlots houſes. Mat. 5. 34, 37. V. 34.] But *I* ſay unto you, Swear not at all, neither by heaven, for it is Gods throne. V. 37.] But let your communication, be yea, yea; nay, nay: for whatſoever is more than this commeth of evill. Jam. 5. 12.] Above all things my brethren, ſwear not, neither by heaven, neither by earth, neither by any other oath: but let your yea, be yea: and your nay, nay: leſt ye fall into condemnation. (*e*) Heb. 6. 16.] For men verily ſwear by the greater, and an oath for confirmation, is to them an end of all ſtrife. 2 Cor. 1. 23. See letter B. Iſa. 65. 16.] That he who bleſſeth himſelf in the earth, ſhall bleſs himſelf in the God of truth: and he that ſweareth in the earth, ſhall ſwear by the God of truth: becauſe the former troubles, are forgotten, and becauſe they are hid from mine eyes. (*f*) 1 King. 8. 31.] If any man treſpaſs againſt his neighbour, and an oath be laid upon him, to cauſe him to ſwear, and the oath come before thine Altar in this houſe. Neh. 13. 25.] And *I* contended with them, and curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, ſaying, Ye ſhall not give your daughters unto their Sons, nor take their daughters unto your Sons, or for your ſelves. Ezra 10. 5.] Then aroſe Ezra, and made the Chief Prieſts, the Levites, and all Iſrael to ſwear, that they ſhould do according to this word: and they ſware.

III. Whoſoever taketh an Oath, ought duly to conſider the weightineſſe of ſo ſolemn an Act; and therein to avouch nothing, but what he is fully perſwaded is the truth *g*. Neither may any man binde himſelf by Oath to any thing, but what is good and juſt, and what he believeth ſo to be, and what he is able, and reſolved to perform *h*. Yet it is a ſin, to re-

(*g*) Exod. 20. 7.] See letter B. Jer. 4. 2.] And thou ſhalt ſwear the Lord liveth in truth, in judgement, and in righteouſneſs, and the Nations ſhall bleſs themſelves in him, and in him ſhall they glory.

(*h*) Gen. 24. 2, 3, 5, 6, 8, 9. V. 2.] And Abraham ſaid unto his eldeſt ſervant of his houſe, that ruled over all that he had: put I pray thee thy hand under my thigh. V. 3.] And I will make thee ſwear by the Lord the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my Son, of the daughters of the Canaanites, amongſt whom I dwell. V. 5.] And the ſervant ſaid unto him, peradventure the woman wil not be willing to follow me unto this land, muſt I needs bring thy Son again unto the Land, from whence thou cameſt? V. 6.] And Abraham ſaid unto him, beware thou, that thou bring not my Son thither again. V. 8.] And if the woman will not be willing to follow thee, then thou ſhalt be free from this my Oath, only bring not my ſon thither again. V. 9.] And the ſervant put his hand under the thigh of Abraham his Maſter, and ſware to him concerning that matter.

fuse an Oath touching any thing that is good and just, being imposed by lawfull Authority *i*.

(*l*) Numb. 5. 19.21. V. 19.] And the Priest shall charge thee by an oath, and say unto the woman, if no man hath lyen with thee, and if thou hast not gone aside to uncleanes with another instead of thine husband, be thou free from this bitter water that causeth the curse. V.21.] Then the Priest shall charge the woman with an oath of cursing; and the Priest shall say unto the woman, the Lord make thee a curse, and an oath among the people, when the Lord doth make thy thigh to rot, and thy belly to swell. Neh: 5.12.] Then said they, we will restore them, and will require nothing of them; so will we do as thou sayest, then I called the Priests, and took an oath of them, that they should do according to this promise. Exod. 22. 7, 8, 9, 10, 11. V.7.] If a man shall deliver unto his neighbour money, or stuff to keep, and it be stoln out of the mans house, if the thief be found, let him pay double. V. 8.] If the thief be not found, then the Master of the house shall be brought unto the Judges, to see whether he have put his hand unto his neighbours goods. V. 9.] For all manner of trespass, whether it be for Ox, for Asse, for Sheep, for Rayment, or for any manner of lost things, which another challengeth to be his: the cause of both parties shall come before the Judges, and whom the Judges shall condemn, he shall pay double unto his neighbour. V. 10.] If a man deliver unto his neighbour an Asse, or an Ox, or a Sheep, or any beast to keep, and it die, or be hurt, or driven away, no man seeing it. V. 11.] Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbours goods: and the owner of it, shall accept thereof, and he shall not make it good,

IV. An Oath is to be taken in the plain and common sense of the words, without equivocation, or mentall reservation *k*. It cannot oblige to sin: but, in any thing not sinfull, being taken, it binds to performance, although to a mans own hurt *l*. Nor is it to be violated, although made to hereticks, or Infidels *m*.

(*k*) Jer 4. 2. See Letter G. Psal. 24. 4.] He that hath clean hands, and a pure heart, who hath not lift up his soul unto vanity, nor sworn deceitfully.

(*l*) 1 Sam. 25. 22, 32, 33, 34. V. 22.] So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall. V. 32.] And David said unto Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me. V. 33.] And blessed be thy advice, and blessed be thou, which hast kept me this day from comming to shed blood, and from avenging my self with mine own hand. V. 34.] For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light, any that pisseth against the wall. Psal. 15. 4.] In whose eyes, a vile person is contemned; but he honoureth them that feer the Lord, he that sweareth to his own hurt, and changeth not. (*m*) Ezek. 17. 16, 18, 19. V. 16.] As I live saith the Lord God, Surely in the place where the King dwelleth, that made him King, whose oath he dispised, and whose Covenant he brake, even with him, in the midst of Babylon he shall die. V. 18.] Seeing he despised the oath by breaking the Covenant (when lo he had given his hand) and hath done all these things, he shall not escape. V. 19.] Therefore thus saith the Lord God, As I live, surely mine oath that he hath despised, and my Covenant that he hath broken, even it will I recompense upon his own head. Jos. 9. 18, 19. V. 18.] And the children of Israel smote them not, because the Princes of the Congregation had sworn unto them, by the Lord God of Israel: and all the Congregation murmured against the Princes. V. 19.] But all the Princes said unto all the Congregation, we have sworn unto them, by the Lord God of Israel: Now therefore, we may not touch them. 2 Sam. 21, 1.] Then there was a famine in the dayes of David, three years, year after year; and David enquired of the Lord. And the Lord answered, it is for Saul, and his bloody house, because he slew the Gibeonites.

V. A

V. A Vow is of the like nature with a Promiſſory Oath, and ought to be made with the like Religious care, and to be perform'd with the like faithfulneſs *n*.

(*n*) Iſa. 19. 21.] And the Lord ſhall be known to Egypt, and the Egyptians ſhall know the Lord in that day, and ſhall do ſacrifice and obligation, yea, They ſhall vow a vow unto the Lord, and perform it. Eccl. 5. 4,5,6. V. 4.] When thou voweſt a vow unto God, defer it not to pay it: for he hath no pleaſure in fooles, pay that which thou haſt vowed. V. 5.] Better it is, That thou ſhouldeſt not vow, than that thou ſhouldeſt vow, and not pay. V. 6.] Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou before the Angel, it was an error: wherefore ſhould God be angry at thy voyce, and deſtroy the work of thy hands? Pſal. 61. 8.] So will *I* ſing praiſe unto thy name for ever: that I may daily perform my vowes. Pſal. 66. 13,14. V. 13.] I will go into thy houſe with burnt-offerings: I will pay thee my vowes. V. 14.] Which my lips have uttered, and my mouth hath ſpoken, when I was in trouble.

VI. It is not to be made to any Creature but to God alone *o*: and, that it may be accepted, it is to be made voluntarily, out of faith, and conſcience of duty, in way of Thankfulneſſe for mercy received, or for the obtaining of what we want; whereby we more ſtrictly bind our ſelves to neceſſary duties; or, to other things, ſo far, and ſo long, as they may fitly conduce thereunto *p*.

(*o*) Pſal. 76. 11.] Vow and pay unto the Lord your God, Let all that be round about him, bring preſents unto him that ought to be feared. Jer. 44. 25, 26. V. 25.] Thus ſaith the Lord of Hoſts, the God of Iſrael, ſaying, Ye, and your wives have both ſpoken with your mouthes, and fulfilled with your hand, ſaying, We will ſurely perform our vowes, that we have vowed, to burn incenſe to the Queen of heaven, and to pour out drink offerings unto her: ye will ſurely accompliſh your vowes, and ſurely perform your vowes. V. 26.] Therefore, hear ye the word of the Lord all Judah, that dwell in the Land of Egypt, Behold, I have ſworn by my great name ſaith the Lord, That my name ſhall no more be named in the mouth of any man of Judah, in all the Land of Egypt, ſaith the Lord God liveth. (*p*) Deu. 23. 21, 22, 23 V. 21.] When thou ſhalt vow a vow unto thy Lord God, thou ſhalt not ſlack to pay it: for the Lord thy God will ſurely require it of thee, and it would be a ſin in thee. V. 22.] But if thou ſhalt forbear to vow, it ſhall be no ſin in thee. V. 23.] That which is gone out of thy lips, thou ſhalt keep, and perform, even a free-will-offering, according as thou haſt vowed unto the Lord thy God, which thou haſt promiſed with thy mouth. Pſal. 50. 14.] Offer unto God thankſgiving, and pay thy vowes unto the moſt high. Gen. 28. 20, 21, 22. V. 20.] And Jacob vowed a vow, ſaying, If God will be with me, and will keep me in this way that *I* go; and will give me bread to eat, and rayment to put on. V. 21.] So that I come again to my Fathers houſe in peace: then ſhall the Lord be my God. V. 22.] And this ſtone, which I have ſet for a Pillar, ſhall be Gods houſe: and of all that thou ſhalt give me, I will ſurely give a tenth unto thee. 1 Sam. 1. 11. And ſhe vowed a vow, and ſaid, O Lord of Hoſts, If thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then will I give him unto the Lord, all the dayes of his; and there ſhall no Raſor come upon his head. Pſal. 66. 13,14. See Letter N. Pſal. 132. 2, 3, 4, 5. V. 2.] How he ſware unto the Lord, and vowed unto the mighty God of Jacob. V. 3.] Surely, *I* will not come into the Tabernacles of my houſe: nor go up into my bed. V. 4.] I will not give ſleep unto my eyes, nor ſlumber to mine eye lids. V. 5.] Untill I find out a place for the Lord, an habitation for mighty God of Jacob.

VII. No man may vow to do any thing forbidden in the Word of God, or what would hinder any duty therein commanded; or which is not in his own power, and for the performance whereof he hath no promise or ability from God *q*. In which respect Popish Monastical Vowes of perpetual single life, professed Poverty, and regular Obedience, are so far from being degrees of higher perfection, that they are superstitious and sinfull snares, in which no Christian may intangle himself *r*.

(q) Act. 23. 12, 14. V. 12.] And when it was day, certain of the Jewes banded together, and bonnd themselves under a curse, saying, That they would neither, eat, nor drink, till they had killed Paul. V. 14.] And they came to the chief Priests and Elders, and saids We have bound our selves, under a great curse, that we will eat nothing, untill we have slain Paul. Mark 6. 26.] And the King was exceeding sorry yet for his Oaths sake, and for their sakes which sat with him, he would not reject her. Numb. 30. 5, 8, 12, 13. V. 5.] But if her Father disalow her in the day that he heareth not any of her vow, or of her bonds, wherewith she hath bound her soul shall stand; and the Lord shall forgive her, because her Father disalowed her. V. 8.] But if her husband disalow on the day that he heard it, then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect, and the Lord shall forgive her. V. 12.] Fut if her husband hath utterly made them void on the day he heard them, then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand, her husband hath made them void, and the Lord shall forgive her. V. 13.] Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void. (*r*) Mat. 19. 11, 12. V. 11.] But he said unto them, all men cannot receive this saying, save they to whom it is given. V. 12.] For there are some Eunuchs, which were so born from their Mothers womb: and there are some Eunuchs, which were made Eunuchs of men: and there be Eunuchs, which have made themselves Eunuchs, for the Kingdom of heaven sake, he that is able to receive it, let him receive it. 1 Cor. 7. 2, 9. V. 2.] Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband. V. 9.] But if they cannot contain, let them marry, for it is better to marry than to burn. Eph. 4. 28.] Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1 Pet. 4. 2.] That he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. 1 Cor. 7. 23.] Ye are bought with a price, be not ye the servants of men.

CHAP. XXIII.

Of the Civill Magistrate.

GOd the supreme Lord and King of all the world hath ordained Civill Magistrates to be under him over the people, for his own Glory, and the publick good;

good; and to this end hath armed them with the power of the Sword for the defence and incouragement of them that are good, and for the punishment of evill doers *a*.

(*a*) Rom. 13. 1, 2, 3, 4. V. 1.] Let every soul be subject unto the higher powers: for there is no power but of God, the powers that be, are ordained of God. V. 2.] Whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist, shall receive to themselves damnation. V. 3.] For Rulers are not a terror to good works, but to the evill, wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. V. 4.] For he is the Minister of God to thee for good: but if thou do that which is evill, be afraid: for he beareth not the sword in vain: for he is the Minister of God, a revenger to execute wrath upon him that doth evill. 1 Pet. 2. 13, 14. V. 13.] Submit your self to every ordinance of man, for the Lords sake, whether it be to the King as supreme. V. 14.] Or unto Governours, as unto them that are sent by him, for the punishment of evill doers, and for the praise of them that do well.

II. It is lawfull for Christians to accept and execute the Office of a Magistrate when called thereunto *b*: in the managing whereof, as they ought especially to maintain Piety, Justice, and Peace, according to the wholsom Laws of each Common-wealth *c*; so, for that end, they may lawfully now under the New Testament, wage War upon just and necessary occasion *d*.

(*b*) Prov. 8. 15, 16. V. 15.] By me Kings Reign, and Princes decree justice. V. 16.] By me Princes rule, and Nobles, even all the Judges of the earth. Rom. 13. 1, 2, 4. See in Letter A. (*c*) Psal. 2. 10, 11, 12. V. 10.] Be wise now therefore, O ye Kings, be instructed ye Judges of the earth. V. 11.] Serve the Lord with fear, and rejoyce with trembling. V. 12.] Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little, Blessed are all they that put their trust in him. 1 Tim. 2. 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. Psal. 82. 3, 4. V. 3.] Defend the poor, and fatherless: Do justice to the afflicted and needy. V. 4.] Deliver the poor and needy, Rid them out of the hand of the wicked. 2 Sam. 23. 3.] The God of Israel said, the Rock of Israel spake to me: he that ruleth over men, must be just, ruling in the fear of God. 1 Pet. 2. 13.] See in Letter A. (*d*) Luk. 3. 14.] And the Souldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man, neither accuse any falsly, and be content with your wages. Rom. 13. 4. See Letter A. Mat. 8. 9, 10. V. 9. For I am a man under authority, having Souldiers under me; and I say to this man, Go, and he goeth; and to another come, and he commeth; and to my servant, Do this, and he doth it. V. 10.] When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no not in Israel. Act. 10. 1, 2. V. 1.] There was a certain man in Cesarea, named Cornelius a Centurion of the band, called the Italian band. V. 2.] A Devout man, and one that feared God with all his house: which gave much Almes to the people, and prayed to God alway. Rev. 17. 14, 16. V. 14.] These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of Lords, and King of Kings; and they that are with him, are called, and chosen, and faithfull. V. 16.] And the ten horns which thou saweſt upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire.

[2 Chro. 26. 18.] And they withstood Uzziah the King, and said unto him, It pertaineth not unto thee Uzziah, to burn incense unto the Lord, but to the Priests, the Sons of Aaron, that are consecrated to burn incense, go out of the Sanctuary, for thou hast trespassed: neither shall it be for thine honour from the Lord God. Mat. 18. 17. And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee, as an heathen man, and a publicane. [Mat. 16. 19.] And I will give unto thee, the Keys of the Kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven. 1 Cor. 12. 28, 29. V. 28.] And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. V. 29.] Are all Apostles? are all Prophets? are all teachers? are all workers of miracles? Eph. 4. 11, 12. V. 11.] And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers. V. 12.] For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. 1 Cor. 4. 1, 2. V. 1.] Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. V. 2.] Moreover it is required in Stewards, that a man be found faithfull. Rom. 10. 15.] And how shall they preach, except they be sent? As it is written, how beautifull are feet of them that preach the Gospell of peace, and bring glad tidings of good things? Heb. 5. 4.] And no man taketh this honour unto himself, but he that is called of God, as was Aaron. (f) Isa. 49. 23.] And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers: they shall bow down to thee, with their face towards the earth, and lick up the dust of thy feet, and thou shalt know, that I am the Lord: for they shall not be ashamed that wait for me. Psal. 122. 9.] Because of the house of the Lord our God, I will seek thy good. Ezra. 7. 23, 25, 26, 27, 28. V. 23.] Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the realm of the King and his Sons. V. 25.] And thou Ezra, after the wisdom of thy God, that is in thine hand, set Magistrates and Judges, which may judge all the people, that are beyond the River, all such as know the Laws of thy God, and teach ye them, that know them not. V. 26.] And whosoever shall not do the Law of thy God, and the Law of the King, let judgement be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. V. 27.] Blessed be the Lord God of our Fathers, which hath put such a thing as this in the Kings heart, to beautifie the house of the Lord, which in Jerusalem. V. 28.] And hath extended mercy unto me, before the King, and his counsellours, and before all the Kings mighty Princes: and I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me. Lev. 24. 19.] And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the Congregation shall certainly stone him, as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. Deu. 13. 5, 6, 12. V. 5.] And that Prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, which brought you out of the Land of Egypt, and redeemed you out of the house of bondage, to thrust

(f) The Civil Magistrate may not assume to himself the Administration of the Word and Sacraments, or the power of the Keys of the Kingdom of Heaven: yet he hath Authority, and it is his duty to take order, that Unity and Peace be preserved in the Church, that the Truth of God be kept pure and intire, that all Blasphemies and Hereſies be suppressed, all corruptions and abuses in Worship and Discipline prevented or reformed: and all the Ordinances of God duly settled, administred and observed *f*. For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God *g*.

thrust thee out of the way, which the Lord thy God commanded thee to walk in, so shalt thou put the evill away from the midst of thee. V. 6.] If thy brother, the Son of thy Mother, or thy Son, or thy daughter, or the wife of thy bosome, or thy friend, which is as thine own soul entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy Fathers. V. 12.] If thou shalt hear say in one of thy Cities, which the Lord thy God hath given thee, to dwell there saying. 2 Kings 18. 4.] He removed the high places, and brake the Images, and cut down the groves, and brake in pieces the brazen Serpent that Moses had made: for unto those dayes the children of Israel did burn incense unto it, and he called it Nehushtan. 1 Chron. 13. 1, to the 9. See in the Bible. 2 King. 23. 1. to the 26. See in the Bible. 2 Chron. 34. 33.] And Josiah took away all the abominations, out of all the Countreys, that pertained to the Children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God, and all his dayes they departed not from following the Lord the God of their Fathers. 2 Chron. 15. 12, 13. V. 12.] And they entered into a Covenant, to seek the Lord God of their Fathers, withall their heart, and withall their soul. V. 13.] That whosoever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man, or woman. (g) 2 Chron. 19. 8, 9, 10, 11. V. 8.] Moreover in Jerusalem did Jehosophat set of the Levites, and of the Priests, and of the chief of the Fathers of Israel, for the judgement of the Lord, and for controversies when they returned to Jerusalem. V. 9.] And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart. V. 10.] And what cause soever shall come to you of your brethren that dwell in their Cities, between blood and blood, between Law and Commandment, Statutes, and Judgements, ye shall even warn them, that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. V. 11.] And behold Amarjah the chief Priest is over you in all matters of the Lord; and Zebadiah the Son of Ishmael, the ruler of the house of Judah, for all the Kings matters, also the Levites shall be Officers before you, deal courageously, and the Lord shall be with the good. 2 Chron. 29. and 30. Chapters. See in the Bible. Mat. 2. 4, 5. V. 4.] And when he had gathered all the chief Priests, and Scribes of the people together, he demanded of them, where Christ should be born. V. 5.] And they said unto him in Bethlehem of Judea, for thus it is written by the Prophets.

IV. It is the duty of People to pray for Magistrates *h*, to honour their persons *i*, to pay them tribute and other dues *k*, to obey their lawfull Commands, and to be subject to their Authority for conscience sake *l*. Infidelity or difference in Religion doth not make void the Magistrates just and legall Authority, nor free

(h) 1 Tim. 2. 1, 2. V. 1.] I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men. V. 2.] For Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godlines and honesty. (i) 1 Pet. 2. 17.] Honour all men, love the brotherhood, fear God, honour the King. (k) Rom. 13. 6, 7. V. 6.] For this cause pay you tribute also, for they are Gods Ministers, attending continually upon this very thing. V. 7.] Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour. (l) Rom. 13. 5.] Wherefore ye must needs, be subject, not only for wrath, but also for conscience sake. Tit. 3. 1.] Put them in mind to be subject to principalities and powers, to obey Magistrates, to be ready to every good work.

the People from their due obedience to him *m*: from which Eccleſiaſtical perſons are not exempted *n*; much leſs hath the Pope any power or juriſdiction over them, in their Dominions, or over any of their people; and leaſt of all to deprive them of their Dominions, or lives, if he ſhall judge them to be Hereticks, or upon any other pretence whatſoever *o*.

(*m*) 1 Pet. 2. 13, 14, 16. V. 13.] Submit your ſelf to every Ordinance of man for the Lords ſake, whether it be to the King as ſupreme. V. 14.] Or unto Governours as unto them that are ſent by him, for the puniſhment of evill doers, and for the praiſe of them that do well. V. 16.] As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God. (*n*) Rom. 13. 1.] Let every ſoul be ſubject unto the higher powers: for there is no power but of God, the powers that be, are ordained of God. 1 King 2. 35.] And the King put Benaiah the Son of Jehoida in his room over the Hoſt, and Zadok the Prieſt, did the King put in the room of Abiathar. Act. 25. 9, 10, 11. V. 9.] But Feſtus willing to do the Jewes a pleaſure, anſwered Paul and ſaid, wilt thou go up to Jeruſalem, and there be judged of theſe things before me? V. 10.] Then ſaid Paul, I ſtand at Ceſars judgement ſeat, where I ought to be judged, to the Jewes have I done no wrong, as thou very well knoweſt. V. 11.] For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things, whereof theſe accuſe me, no man may deliver me unto them, I appeal unto Ceſar. 2 Pet. 21. 10, 11.] V. 1.] But there were falſe Prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. V. 10.] But chiefly them that walk after the fleſh in the luſt of uncleanneſs, and deſpiſe government, preſumptuous are they ſelf-willed: they are not afraid to ſpeak evill of dignities. V. 11.] Whereas Angels, which are greater in power and might, bring not railing accuſation againſt them before the Lord. Jude ver. 8, 9, 10. 11. V. 8.] Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeak evill of dignities. V. 9.] Yet Michael the Archangel, when contending with the devill, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, the Lord rebuke thee. V. 10.] But theſe ſpeak evill of thoſe things which they know not: but what they know naturally, as bruit beaſts; in thoſe things they corrupt themſelves. V. 11.] Wo unto them, for they have gone in the way of Kain, and ran greedily after the error of Balaam for reward, and periſhed in the gain-ſaying of Core. (*o*) 2 Theſſ. 2. 4.] Who oppoſeth, and exalteth himſelf above all that is called God, or that is worſhipped, ſo that he as God, ſitteth in the Temple of God, ſhewing himſelf, that he is God. Rev. 13. 15, 16, 17. V. 15.] And he had power to give life unto the Image of the beaſt, that the Image of the beaſt ſhould both ſpeak, and cauſe, that as many as would not worſhip the Image of the beaſt, ſhould be killed. V. 16.] And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in the right hand, or in their fore-heads. V. 17.] That no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name.

CHAP. XXIV.

CHAP. XXIV.

Of Marriage and Divorce.

I. Marriage is to be between one Man and one Woman: neither is it lawfull for any man to have more than one Wife, nor for any Woman to have more than one Husband at the ſame time *a*.

(*a*) Gen. 2: 24.] Therefore ſhall a man leave his Father and his Mother, and ſhall cleave unto wife, and they ſhall be one fleſh. Mat. 19.5,6. V.5.] And ſaid, for this cauſe ſhall a man leave Father and Mother, and ſhall cleave to his wife, and they twain ſhall be one fleſh. V. 6.] Wherefore they are no more twain, but one fleſh. What therefore God hath joyned together, let no man put aſunder; Prov. 2. 17.] Which forſaketh the guide of her youth, and forgetteth the Covenant of her God.

II. Marriage was ordained for the mutual help of Husband and Wife *b*, for the increaſe of Mankinde with a legitimate iſſue, and of the Church with an holy ſeed *c*, and for preventing of uncleanneſs *d*.

(*b*) Gen. 2.18.] And the Lord God ſaid, It is not good, that the man ſhould be alone; I will make him a help meet for him. (*c*) Mal. 2.15.] And did not he make one? that had the reſidue of the Spirit: and wherefore one? that he might ſeek a godly ſeed: therefore take heed to your Spirit, and let none deal treacherouſly againſt the wife of his youth. (*d*) 1 Cor. 7.2, 9. V. 2.] Nevertheleſs, to avoid fornication, Let every man have his own wife, and let every woman have her own husband. V.9.] But if they cannot contain, let them marry: for it is better to marry than to burn.

III. It is lawfull for all ſorts of people to marry who are able with judgement to give their conſent *e*. Yet is it the duty of Chriſtians to marry onely in the

(*e*) Heb. 13. 4.] Marriage is honourable in all, and the bed undefiled, but whore-mongers and adulterers, God will judge. 1 Tim.4.3.] Forbidding to marry, and commanding to abſtain from meats, which God hath created to be received, with thanksgiving of them, which believe and know the truth. 1 Cor. 7. 36, 37, 38. V. 36.] But if any man think, that he behaveth himſelf uncomely towards his Virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not: let them marry. V. 37.] Nevertheleſs, he that ſtanderh ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his own heart, that he will keep his virgin, doth well. V. 38.] So then, he that giveth her in marriage doth well; but he that giveth her not in marriage, doth better. Gen. 24. 57, 58. V. 57.] And they ſaid, we will call the damſell, and enquire at her mouth. V. 58.] And they called Rebekah, and ſaid unto her, Wilt thou go with this man? and ſhe ſaid, I will go.

Lord *f*: And therefore such as profess the true reformed Religion should not marry with Infidels, Papists, or other Idolaters: Neither should such as are godly be unequally yoaked, by marrying with such as are notoriously wicked in their life, or maintain damnable Heresies *g*.

(*f*) 1 Cor. 7. 39.] The wife is bound by the Law, as long as her husband liveth, but if her husband be dead, she is at liberty to be married, to whom she will, only in the Lord. (*g*) Gen. 34. 14.] And they said unto them, we cannot do this thing, to give our Sister to one that is uncircumcised: for that were a reproach unto us. Exod. 34. 16.] And thou take of their daughters unto thy Sons, and their daughters go a whoring after their gods, and make thy Sons go a whoring after their gods. Deu. 7. 3,4. V. 3.] Neither shalt thou make marriages with them: thy daughter thou shalt not give unto his Son, nor his daughter shalt thou take unto thy Son. V. 4.] For they will turn away thy Son from following me, that they may serve other gods, so will the anger of the Lord be kindled against you, and destroy thee suddenly. 1 Kng. 11. 4.] For it came to pass when Solomon was old; that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his Father. Neh. 13. 25, 26, 27. V. 25.] And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their Sons, nor take their daughters unto your Sons, or for your selves. V. 26.] Did not Solomon, King of Israel sin by these things? Yet among many Nations, was there no King like him, who was beloved of his God; and God made him King over all Israe: nevertheless even him, did out-landish women cause to sin. V. 17.] Shall we then hearken unto you, to do as this great evill, to transgress against our God, in marrying strange wives. Mal. 2: 11, 12, V. 11.] Judah hath dealt treacherously, and an abomination is committed in Israel, and in Jerusalem: for Judah hath prophaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. V. 12.] The Lord will cut off the man that doth this, the Master and the Schollar, out of the Tabernacle of Jacob, and him that offereth an offering, unto the Lord of Hosts. 2 Cor. 6. 14.] Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness, with unrighteousness? and what communion hath light with darkness?

IV. Marriage ought not to be within the degrees of Consanguinity or Affinity forbidden in the Word *h*; Nor can such incestuous Marriages ever be made lawfull by any Law of man, or consent of parties, so as

(*h*) Levit. 18. Chap. See in the Bible. 1 Cor. 5. 1.] It is reported commonly, that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his Fathers wife. Amos 2. 7.] That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man, and his father will go in unto the same maid, to prophane my holy name.

these

those persons may live together as Man and Wife *i*. The Man may not marry any of his Wives kindred neerer in blood than he may of his own: nor the Woman of her Husbands kindred, neerer in blood than of her own *k*.

(*i*) Mar. 6. 18.] For John had said unto Herod, It is not lawfull for thee to have thy brothers wife. Lev. 18. 24, 25, 26, 27, 28. V. 24.] Defile not your selves in any of these things: for in all these the nations are defiled, which *I* cast out before you. V. 25.] And the land is defiled: therefore *I* do visit the iniquity thereof upon it, and the land it self vomiteth out her inhabitants. V. 26.] Ye shall therefore keep my Statutes, and my judgements, and shall not commit any of these abominations, neither any of your own Nation, nor any stranger that sojourneth among you. V. 27.] (For all these abominations, have the men of the land done, which were before you, and the land is defiled.) V. 28.] That the land spue not you out also, when ye defile it, as it spued out the Nations that were before you. (*k*) Lev. 20. 19, 20, 21. V. 19.] And thou shalt not uncover the nakedness of thy Mothers Sister, nor of thy Fathers Sister: for he uncovereth his neer kin: they shall bear their iniquity. V. 20.] And if a man shall lye with his uncles wife, he hath uncovered his uncles nakedness: they shall bear their sin: they shall dye childeless. V. 21.] And if a man shall take his brothers wife, it is an unclean thing: he hath uncovered his brothers nakedness, they shall be childeless.

V. Adultery or Fornication committed after a contract, being detected before Marriage, giveth just occasion to thy innocent party to dissolve that Contract *l*. In the case of Adultery after Marriage, it is lawful for the innocent party to sue out a Divorce *m*: and after the Divorce to marry another, as if the offending party were dead *n*.

(*l*) Mat. 1. 18, 19, 20. V. 18.] Now the birth of Jesus Christ was on this wise: when as his Mother Mary, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. V. 19.] Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily. V. 20.] But while he thought on these things, Behold the Angel of the Lord, appeared unto him in a dream, saying, Joseph, thou Son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost. (*m*) Mat. 5. 31, 32. V. 31.] It hath been said, whosoever shall put away his wife: let him give her a writing of divorcement. V. 32.] But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit Adultery: and whosoever shall marry her that is divorced, committeth adultery. (*n*) Mat. 19. 9.] And I say unto you, Whosoever shall put away his wife, except it be for fornication, & shall marry another, committeth adultery: and whosoever marrieth her, which is put away, doth commit adultery. Rom. 7. 2, 3. V. 2.] For the woman which hath an husband, is bound by the Law to her husband, so long as he liveth: but if the husband be dead, she is loosed from the Law of the husband. V. 3.] So then, If while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that Law, so that she is no adulteress, though she be married to another man.

VI. Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joyned together in marriage; yet nothing but Adultery, or such wilfull desertion as can no way

way be remedied by the Church, or Civil Magiſtrate, is cauſe ſufficient of diſſolving the bond of Marriage *o*: Wherein a publick and orderly courſe of proceeding is to be obſerved; and the perſons concerned in it not left to their own wils and diſcretion in their own caſe *p*.

(o) Mat. 19 8,9. V. 8.] He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away your wives: but from the beginning it was not ſo. V. 9.] See before in Letter N: 1 Cor. 7, 15] But if the unbelieving depart, let him depart; a Brother, or a Siſter is not under bondage in ſuch caſes: but God hath called us to peace. Mat. 19. 6.] Wherefore they are no more twain, but one fleſh: what therefore God hath joyned together, let not man put aſunder.

(p) Deu. 24. 1,2,3,4. V. 1.] When a man hath taken a wife, and married her; and it come to paſs, that ſhe find no favour in his eyes, becauſe he hath found ſome uncleanneſs in her, then let him write her a Bill of devocement, and give it in her hand, and ſend her out of his houſe. V. 2.] And when ſhe is departed out of his houſe, ſhe may go, and be another mans wife. V. 3.] And if the latter husband hate her, and write her a Bill of divorcement, and giveth it in her hand, and ſendeth her out of his houſe: or if the latter husband die, which took her to be his wife. V. 4.] Her former husband, which ſent her away, may not take her again to be his wife, after that ſhe is defiled; for that is abomination before the Lord, and thou ſhalt not cauſe the Land to ſin, which the Lord thy God giveth thee for an inheritance.

CHAP. XXV.

Of the Church.

THe Catholick or Univerſall Church which is inviſible, conſiſts of the whole number of the Elect, that have been, are, or ſhall be gathered into one, under Chriſt the Head thereof; and is the Spouſe, the Body, the fulneſs of him that filleth all in all *a*.

(a) Eph. 1. 10, 22, 23. V. 10.] That in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him. V. 22.] And hath put all things under his feet, and gave him to be the head over all things to the Church. V. 23.] Which is his body, the fulneſs of him that filleth all in all. Eph. 5. 23, 27, 32. V. 23.] For the husband is the head of the wife, even as Chriſt is the head of the Church, and he is the Saviour of the body. V. 27.] That he might preſent it to himſelf a glorious Church, not having ſpot, or wrinkle, or any ſuch thing, but that it ſhould be holy, and without blemiſh. V. 32.] This is a great myſtery: but I ſpeak concerning Chriſt and the Church. Col. 1. 18.] And he is the head of the body, the Church: who is the beginning, the firſt born from the dead, that in all things, he might have the preeminence.

II. The

II. The visible Church, which is also Catholick or Universal under the Gospel (not confined to one Nation, as before under the Law) consists of all those, thorowout the world, that profess the true Religion *b*; and of the Lord Jesus Christ *d*, the House and Family of God *e*, out of which there is no ordinary possibility of Salvation *f*.

(*b*) 1 Cor. 1. 2.] Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both their and ours. 1 Cor. 12. 12, 13. V. 12.] For as the body is one, and hath many members, and all the members of that one, being many, are one body, so also is Christ. V. 13.] For by one Spirit, are we all Baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. Psal. 2. 8.] Ask of me, and *I* shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Rev. 7. 9.] After this I beheld, and lo, a great multitude, which no man could number, of all Nations, and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. Rom. 15. 9, 10, 11, 12. V. 9.] And that the Gentiles might glorifie God for his mercy, as it is written, For this cause, I will confess to thee among the Gentiles, and sing unto thy name. V. 10.] And again he saith Rejoyce ye Gentiles, with his people. V. 11.] And again, Praise the Lord all ye Gentiles, and laud him all ye people. V. 12.] And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. (*e*) 1 Cor. 7. 14.] For the unbelieving husband, is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy. Act. 2. 39.] For the promise is to you, and to your children, and to all that are a far off, even as many as the Lord our God shall call. Ezek. 16. 20, 21. V. 20.] Moreover thou hast taken thy Sons, and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured, is this of thy whoredoms a small matter? V. 21.] That thou hast slain my children, and devoured them, to cause them to pass thorow the fire for them? Rom. 11. 16.] For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches. Gen. 3. 15.] And *I* will put enmity between thee and the woman, and between thy seed, and her seed: it shall bruise thy head, and thou shalt bruise his heel. Gen. 17. 7.] And *I* will establish my Covenant between me and thee, and thy seed after thee in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. Mat. 13. 47.] Again the Kingdom of heaven is like unto a net, that was cast into the Sea, and gathered of every kind. Isa. 9. 7.] Of the increase of his government and peace, there shall be no end upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgement, and with justice, from henceforth, even for ever: the zeal of the Lord of Hosts will perform this. (*e*) Eph. 2. 19.] Now therefore ye are no more strangers and foreiners, but fellow Citizens with the Saints, and of the houshold of God. Eph. 3. 15.] Of whom the whole Family in heaven and earth is named. (*f*) Act. 2. 47.] Praising God, and having favour with all the people: and the Lord added to the Church daily, such as should be saved.

III. Unto this Catholick Visible Church, Christ hath given the Ministry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints, in this life, to the end of the World: and doth by his own presence and Spirit, according to his promise,

nise, make them effectuall thereunto *g*.

(*g*) 1 Cor. 12. 28.] And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4. 11, 12, 13. V. 11.] And he gave some Apostles, and some Prophets: and some Evangelists, and some Pastours and Teachers. V. 12.] For the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ. V. 13.] Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Mat. 28. 19, 20. V. 19.] Go ye therefore, and teach all Nations, Baptizing them in the name of the Father and of the Son, and of the Holy Ghost. V. 20.] Teaching them to observe all things whatsoever *I* have commanded you, and lo, *I* am with you alway, even unto the end of the world. Amen. Isa. 59. 21.] As for me this is my Covenant with them saith the Lord, my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from hence forth and for ever.

IV. This Catholike Church hath been sometimes more, sometimes less visible *h*. And particular Churches, which are Members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administred, and Publike worship perform more or less purely in them *i*.

(*h*) Rom. 11. 3, 4.] Lord they have killed thy Prophets, and digged downe thine Altars, and I am left alone, and they seek my life. V. 4.] But what saith the answer of God unto him? I have reserved to my self, seven thousand men, who have not bowed the knee to the Image of Baal. Rev. 12. 6, 14. V. 6.] And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore dayes. V. 14.] And to the woman were given two wings of a great Eagle, that she might flee into the wilderness, in her place: where she is nourished for a time, and times, and half a time, from the face of the Serpent. (*i*) Rev. 2. and 3. Chapter throughout, see in the Bible. 1 Cor. 5. 6, 7. V. 6.] Your glorying is not good, know ye not, that a little leaven, leaveneth the whole lump. V. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our Passeover is sacrificed for us.

V. The Purest Churches under Heaven are subject both to mixture, and errour *k*: and some have so degenerated, as to become no Churches of Christ, but Synagogues of Satan *l*. Nevertheless, there shall be

(*k*) 1 Cor. 13. 12.] For now we see thorow a glass darkly; but then face to face: now I know in part, but then shall I know even as also I am known. Rev. 2. 3. Chapters. See in the Bible. Mat. 13. 24, 25, 26, 27, 28, 29, 30, 47. See in the Bible. Rev. 18. 2.] And he cryed mightily with a strong voyce saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hurtfull Bird. Rom. 11. 18, 19, 20, 21, 22. V. 18.] Boast not against the branches: but if thou boast, thou bearest not the root, but the root thee. V. 19.] Thou will say then, the branches were broken off, that *I* might be grafted in. V. 20.] Well: because of unbelief they were broken off, and thou standest by faith, be not high minded, but fear. V. 21.] For if God spared not the naturall branches, take heed lest he also spare not thee. V 22.] Behold therefore the goodness and severity of God: on them which fell severity, but towards thee goodness, if thou continue in his goodness: otherwise thou shalt be cut off.

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always a Church on Earth, to worship God according to his will *m*.

(*m*) Mat. 16. 18.] And I say also unto thee, that thou art Peter, and upon this Rock, I will build my Church, and the Gates of hell, shall not prevaile against it. Psal. 72. 17.] His name shall endure for ever, his name shall be continued as long as the Sun: and men shall be blessed in him, all Nations shall call him blessed. Psal. 102. 28.] The children of thy servants shall continue: and their seed shall be established before thee. Mat. 28. 19, 20. See in Letter G.

VI. There is no other Head of the Church, but the Lord Jesus Christ *n*. Nor can the Pope of Rome, in any sense be Head thereof; but is that Antichrist, that Man of sin, and Son of Perdition, that exalteth himself, in the Church against Christ, and all that is called God *o*.

(*n*) Col. 1. 18.] And he is the head of the body the Church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. Eph. 1. 22.] And hath put all things under his feet, and gave him to be the head over all things to the Church. (*o*) Mat. 23. 8, 9, 10. V. 8.] But be not ye called Rabbi, for one is your Master, even Christ; & all ye are brethren. V. 9.] And call no man your Father upon the earth: for one is your Father, which is in heaven. V. 10.] Neither be ye called Master, for one is your Master, even Christ. 2 Thess. 2. 3, 4, 8, 9. V. 3. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition, V. 4.] Who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the Temple of God, shewing himself that he is God. V. 8.] And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his comming. V. 9.] Even him, whose comming is after the working of Satan, with all power and signes, and lying wonders. Rev. 13. 6.] And he opened his mouth in blasphemy against God, to blaspheme his name, and his Tabernacles, and them that dwell in heaven.

Chap. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Jesus Christ their Head, by his Spirit, and by Faith, have fellowship with him in his graces, sufferings, death, resurrection,

and glory *a*. And being united to one another in love, they have communion in each others gifts and graces *b*, and are obliged to the performance of such duties, publick and private, as do conduce to their mutuall good, both in the inward and outward man *c*.

(*a*) 1 Joh. 1. 3.] That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ. Eph. 3. 16, 17, 18, 19. V. 16.] That he would grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man. V. 17.] That Christ may dwell in your hearts by Faith, that ye being rooted, and grounded in love. V. 18.] May be able to comprehend, all Saints, what is the breadth with & length, and depth, and height. V. 19.] And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Joh. 1. 16.] And of his fulness have all we received, and grace for grace. Eph. 2. 5, 6. V. 5.] Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved.) V. 6.] And hath raised us up together, and made us sit together in heavenly places in Christ Jesus. Psal. 3. 10.] That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death. Rom. 6. 5, 6. V. 5.] For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. V. 6.] Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 2 Tim. 2. 12.] If we suffer, we shall also reign with him, if we deny him, he also will deny us. (*b*) Eph. 4. 15, 16. V. 15.] But speaking the truth in love, may grow up into him in all things, which is the head, even Christ. V. 16.] From whom the whole body fitly joyned together, and compacted by that, which every joynt supplyeth, according to the effectuall working in the measure of every part, maketh increase of the body, unto the edyfying of it self in love. 1 Cor. 12. 7.] But the manifestation of the Spirit is given to every man to profit withall. 1 Cor. 3 21, 22, 23. V. 21.] Therefore let no man glory in men, for all things are yours. V. 22.] Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. V. 23.] And ye are Christs, and Christ is Gods. Col. 2. 19.] And not holding the head, from which all the body by joynts and bands having nourishment ministred, and knit together, increaseth with the increase of God. (*c*) 1 Thess. 5. 11. 14. V. 11.] Wherefore comfort your selves together, and edifie one another, even as also ye do. V. 14.] Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men, Rom. 1. 11, 12, 14. V. 11.] For *I* long to see you, that I may impart unto you some spirituall gift, to the end you may be established. V. 12.] That is, That I may be comforted together with you, by the mutual Faith, both of you and me. V. 14.] I am a debtor both to the Greeks, and to the Barbarians both to the wise, and to the unwise. 1 Joh. 3. 16, 17, 18. V. 16.] Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. V. 17.] But whoso hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him. V. 18.] My little children, Let us not love in word, neither in tongue, but in deed, and in truth. Gal. 6. 10.] As we have therefore opportunity, let us do good unto all men, especially unto them who are of thousehold of Faith.

II. Saints by profession are bound to maintain an holy fellowship and Communion in the Worship of God; and in performing such other spiritual Services as tend to their mutuall Edification

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on *d:* as alſo in relieving each other in outward things, according to their ſeveral abilities, and neceſſities. Which communion, as God offereth opportunity, is to be extended unto all thoſe, who, in every place call upon the Name of the Lord Jeſus *e:*

(*d*) Heb. 10. 24, 25.] V. 24.] And let us conſider one another, to provoke unto love, and to good works. V. 25.] Not forſaking the aſſembling of our ſelves together, as the manner of ſome is: but exhorting one another, and ſo much the more as you ſee the day approaching. Act. 2. 42, 46. V. 42.] And they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayer. V. 46.] And they continued daily with one accord in the Temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs, and ſingleneſs of heart. *Iſa.* 2. 3.] And many people ſhall go and ſay, come ye, and let us go up to the Mountain of the Lord, to the houſe of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths: for out of Zion ſhall go forth the Law, and the word of the Lord from Jeruſalem. 1 Cor. 11. 20.] When ye come together therefore into one place, this is not to eat the Lords Supper. (*e*) Act. 2. 44, 45. V. 44.] And all that believed were together, and had all things common. V. 45.] And ſold their poſſeſſions and goods, and parted them to all men, as every man had need. 1 Joh. 3. 17. See in Letter C. 2 Cor. 8. and 9. Chapters. See in the Bible. Act. 11. 29, 30.] Then the Diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. V. 30.] Which alſo they did, and ſent it to the Elders by the hands of Barnabas, and Saul.

III. This Communion which the Saints have with Chriſt, doth not make them, in any wiſe, partakers of the ſubſtance of his Godhead, or to be equall with Chriſt in any reſpect: either of which to affirm, is impious, and blaſphemous *f*. Nor doth their Communion one with another, as Saints, take away, or infringe the title or propriety which each man hath in his goods and poſſeſſions *g*.

(*f*) Col. 1. 18, 19. V. 18.] And he is the head of the body the Church, who is the beginning, the firſt-born from the dead, that in all things he might have the preeminence. V. 19.] For it pleaſed the Father that in him ſhould all fulneſs dwell. 1 Cor. 8. 6.] But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jeſus Chriſt, by whom are all things, and we by him. Iſa. 42. 8.] I am the Lord, that is my name, and my glory will I not give to another; neither my praiſe to graven Images. 1 Tim. 6. 15, 16. V. 15.] Which in his time he ſhall ſhew, who is the bleſſed and only Potentate, the King of Kings, and Lord of Lords. V. 16.] Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath ſeen, or can ſee, to whom be honour and power everlaſting. *Amen.* Pſal. 45. 7.] Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God thy God hath annointed thee with the oyl of gladneſs above thy fellows. Heb. 1. 8, 9. V. 8.] But unto the Son he ſaith, Thy throne O God is for ever and ever, a Scepter of righteouſneſs, is the Scepter of thy kingdom. V. 9.] Thou haſt loved righteouſneſs, and hated iniquity, therefore God, even thy God, hath anointed thee with the oyl of gladneſs above thy fellows. (*g*) Exod. 20. 15. Thou ſhalt not ſteal. Eph. 4. 28.] Let him that ſtole, ſteal no more: but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth. Act. 5. 4.] Whiles it remained, was it not thine own? and after it was ſold, was it not in thine own power? why haſt thou conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

CHAP. XXVII.

CHAP. XXVII.

Of the Sacraments.

SAcraments are holy Signes and Seals of the Covenant of Grace *a*, immediatly instituted by God *b*, to represent Christ and his benefits, and to confirm our interest in him *c*: as also to put a visible difference between those that belong unto the Church, and the rest of the World *d*: and solemnly to engage them to the service of God in Christ, according to his Word *e*.

(*a*) Rom. 4: 11.] And he received the sign of circumcision, a seal of the righteousness of the Faith which he had, yet being uncircumcised, that he might be the Father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Gen. 17. 7, 10. V. 7.] And I will establish my Covenant between me and thee, and thy seed after thee, in their generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee. V. 10.] See below in Letter F. (*b*) Mat. 28. 19.] Go ye therefore, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 23.] For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. (*c*) 1 Cor. 10. 16.] The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? 1 Cor. 11. 25, 26. V. 25.] After the same manner, also he took the cup when he had supped, saying, this cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. V. 26.] For as often as ye eat this bread, and drink this cup, ye do shew the Lords death till he come. Gal. 3. 7.] And this I say, That the Covenant that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannull, that it should make the promise of none effect. (*d*) Rom. 15. 8.] Now I say, That Jesus Christ was a Minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers. Exod. 12. 48.] And if a stranger shall sojourn with thee, and will keep the Passeover to the Lord, let all his males be circumcised, and then let him come neer and keep it, and he shall be as one that is born in the land, for no uncircumcised person shall eat thereof. Gen. 34. 14.] And they said unto them, we cannot do this, to give our Sister to one that is uncircumcised: for that were a reproach unto us. (*e*) Rom. 6. 3, 4. V. 3.] Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? V. 4.] Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father: even so we also should walk in newness of life. 1 Cor. 10. 16, 21. V. 16.] See in Letter C. V. 21.] Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords Table, and of the Table of devills.

II. There is in every Sacrament a spiritual relation, or Sacramental union between the Sign and the Thing signified: whence it comes to pass, that the name

names and the effects of the one are attributed to the other *f*.

(*f*) Gen. 17. 10.] This is my Covenant which ye shall keep betweene me & you, and thy seed after thee, every man-child among you shall be circumcised, Mat. 20.27,28. V27.] And he took the cup and gave thankes, and gave it to them, saying, Drink ye all of it. V.28.] For this is my blood of the New Testament which is shed for many, for the remission of sins. Tit.3.5] Not by workes of righteousnesse which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

III. The grace which is exibited in, or by the Sacraments rightly used, is not conferred by any power in them: neither doth the efficacy of a Sacrament depend upon the piety or intention of him that doth administer it *g*; but upon the work of the Spirit *h*, and the word of institution; which containes, together with a Precept authorizing the use thereof, a promise of Benefit to worthy receivers *i*.

(*g*) Rom. 2.28, 29. V.28.] For he is not a Jew, which is one outwardly, neither is that circumcision, which is outward in the flesh. V.29.] But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God. 1 Pet. 3. 21.] The like figure whereunto, even Baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. (*h*) Matth.3,11.] I indeed baptise you with water unto Repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptise you with the Holy Ghost and with fire. 1 Cor. 12. 13.] For by one spirit we are all baptised into one body, whether we be Jewes or Gentiles, whether we be bond or free: and have been all made to drink into one spirit. (*i*) Matth.26. 27,28.] See in letter (*f*) Matth.28.19,20.] V.19. See letter (*h*) V.20.] Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway unto the end of the world, Amen.

IV. There be onely two Sacrament ordained by Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the Word lawfully ordained *k*.

(*k*) Matth.28.19.] Go ye therefore & teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. 1 Cor. 11. 20,23. V.20.] When ye come together therefore into one place, this is not to eat the Lord supper. V.23.] For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed, took bread. 1 Cor.4.1.] Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Heb.5. 4.] And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

V. The

V. The Sacraments of the Old Teſtament, in regard of the ſpiritual things thereby ſignified and exhibited, were, for ſubſtance, the ſame with thoſe of the New *l*.

(*b*) 1 Cor. 10. 1, 2, 3, 4 V. 1.] Moreover brethren, I would not that ye ſhould be ignorant, how that all our Fathers were under the cloud, and all paſſed through the ſea. V. 2.] And were all baptiſed unto Moſes in the clould, and in the ſea. V. 3.] And did all eat the ſame ſpiritual meat. V. 4.] And did all drink the ſame ſpiritual drink, (for they drank of that ſpiritual rock that followed them, and that rock was Chriſt.)

Chap. XXVIII.

Of Baptiſm.

BAptiſm is a Sacrament of the New Teſtament, ordained by Jeſus Chriſt *a*, not only for the ſolemn Admiſſion of the party baptized into the viſible Church *b*: but alſo to be unto him a ſign and ſeal of the Covenant of Grace *c*, of his ingrafting into Chriſt *d*, of Regeneration *e*, of Remiſſion of ſins *f*, and of his giving up unto God through Jeſus Chriſt, to walk in newneſſe of life *g*. Which Sacrament is by Chriſts own appointment to be continued in his Church until the end of the World *h*.

(*a*) Mat. 28. 19.] See in letter (*k*) (*b*) 1 Cor. 12. 13.] For by one Spirit are we all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit. (*c*) Rom. 4. 11. And he received the ſign of circumciſion, a ſeal of the righteouſneſſe of the faith which he had yet being uncircumciſed, that he might be the father of all them that beleeve, though they be not circumciſed, that righteouſneſs might be imputed unto them alſo. Col. 2. 11, 12. V. 11.] In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt. V. 12.] Buried with him in Baptiſm, wherein alſo ye are riſen with him, through the faith of the operation of God, who hath raiſed him from the dead. (*d*) Gal. 3. 27.] For as many of you as have been baptiſed into Chriſt, have put on Chriſt. Rom. 6. 5.] For if we have been planted together in the likeneſſe of his death, we ſhall be alſo in the likeneſſe of his reſurrection. (*e*) Tit. 3. 5.] Not by works of righteouſneſs, which we have done, but according to his mercy hath he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt. (*f*) Marke 1. 4.]] John did baptiſe in the wilderneſſe, and preach the baptiſm of repentance for the remiſſion of ſins. (*g*) Rom. 6. 3, 4. V. 3.] Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? V. 4.] Therefore we are buried with him by baptiſm into death, that like as Chriſt was raiſed from the dead, by the glory of the Father: even ſo we alſo ſhould walk in newneſs of life. (*h*) Mat. 28. 19, 20. V. 19.] See in letter (*k*) forregoing Chapter. V. 20.] Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even to the end of the world, Amen.

II. The

II. The outward Element to be uſed in this Sacrament is Water, wherewith the Party is to be Baptized, in the Name of the Father, and of the Son, and of the Holy Ghoſt, by a Miniſter of the Goſpel lawfully called thereunto *i*.

(*i*) Mat. 3. 11.] I indeed baptize you with water unto repentance, but he that cometh after me, is mightier than I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the Holy Ghoſt, and with Fire. Joh. 1. 33.] And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. Mat. 28. 19, 20. V. 19.] ſee letter K. V. 20.] ſee in letter H.

III. Dipping of the perſon into the Water is not neceſſary: but Baptiſm is rightly adminiſtred by powring or ſprinkling Water upon the perſon *k*.

(*k*) Heb. 9. 10, 19, 20, 21, 22.] ſee in the Bible. Act. 2. 41.] Then they that gladly received his word were baptized: and the ſame day there were added unto them about three thouſand ſouls. Act. 16. 33.] And he took them the ſame hour of the night, and waſhed their ſtripes, and was baptized he and all his ſtreight way. Mar. 7. 4.] And when they come from the market, except they waſh they eat not, and many other things there be, which they have received to hold, as the waſhing of cups and pots, brazen veſſels, and of tables.

IV. Not onely thoſe that do actually profeſs faith in, and obedience unto Chriſt *l*, but alſo the Infants of one, or both believing Parents, are to be baptized *m*.

(*l*) Mar. 16. 15, 16. V. 15.] And he ſaid unto them, Go ye into all the World, and preach ye the Goſpel to every creature. V. 16.] He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned. Act. 8. 37, 38. V. 37.] And Philip ſaid, If thou believeſt with all thine heart thou mayeſt, and he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. V. 38.] And he commanded the Charet to ſtand ſtill, and they went down both into the water, both Philip, and the Eunuch, and he baptized him. (*m*) Gen. 17. 7, 9. V. 7.] And I will eſtabliſh my Covenant between me and thee, and thy ſeed after thee in their generations, for an everlaſting Covenant, to be a God unto thee and thy ſeed after thee. V. 9.] And God ſaid unto Abraham, Thou ſhalt keep my Covenant therefore, thou, and thy ſeed after thee, in their generations. Gal. 3. 9, 14. V. 9.] So then they which be of faith, are bleſſed with faithfull Abraham. V. 14.] That the bleſſing of Abraham might come on the Gentiles, through Jeſus Chriſt: that we might receive the promiſe of the Spirit through faith. Col. 2. 11, 12. V. 11.] In whom alſo ye are circumciſed with the Circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the Circumciſion of Chriſt. V. 12.] Buried with him in Baptiſm, wherein alſo you are riſen with him through the faith of the operation of God, who hath raiſed him from the dead Act. 2. 38, 39. V. 38.] Then Peter ſaid unto them, Repent and be baptized every one of you, in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. V. 39.] For the promiſe is unto you and to your children, and to all that are a far off, even as many as the Lord our God ſhall call. Rom. 4. 11, 12. V. 11.] And he received the ſign of Circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed, that he might be the father of all them that believe, though they be not circumciſed, that righteouſneſs might be imputed to them alſo. V. 12.] And the father of Circumſion to them, who are not of the Circumciſion onely, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircum-

uncircumcised. 1 Cor. 7 14.] For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now they are holy. Mat. 28. 19.] Go ye therefore, and teach all Nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. Mar. 10. 13, 14, 15, 16. V. 13.] And they brought young children to him, that he should touch them, and his Disciples rebuked those that brought them. V. 14.] But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. V. 15.] Verily I say unto you, Whosoever shall not receive the Kingdom of God, as a little child, he shall not enter therein. V. 16:] And he took them up in his arms, put his hand upon them, and blessed them. Luk. 18. 15.] And they brought unto him also infants, that he would touch them; but when his Disciples saw it they rebuked them.

V. Although it be a great sin to contemn or neglect this Ordinance *n*, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it *o*: or, that all that are baptized are undoubtedly regenerated *p*.

(*n*) Luk. 7. 30.] But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him. Exod. 4. 24, 25, 26. V. 24.] And it came to pass, by the way in the inn, that the Lord met him, and sought to kill him. V. 25.] Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. V. 26.] So he let him go: then she said, A bloody husband thou art, because of the Circumcision. (*o*) Rom. 4. 11.] see in letter M. Act. 10 2, 4, 22, 31, 45, 47.] see in the Bible. (*p*) Act. 8. 13, 23. V. 13.] Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done. V. 23.] For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

VI. The efficacy of Baptism is not tyed to that moment of time wherein it is administred *q*: yet, notwithstanding by the right use of this Ordinance, the grace promised is not onely offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age, or infants) as that Grace belongeth unto, according to the counsel of Gods own Will, in his appointed time *r*.

(*q*) Joh. 3. 5, 8. V. 5.] Jesus answered Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. V. 8.] The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit. (*r*) Gal. 3. 27.] For as many of you, as have been baptized into Christ, have put on Christ. Tit. 3. 5.] Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost. Eph. 5, 25, 26. V. 25.] Husbands love your wives, even as Christ also loved the Church, and gave himself for it. V. 26.] That he might sanctifie and cleanse it, with the washing of water by the word. Act. 2. 38, 41. V. 38.] Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. V. 41.] Then they that galdly received his word were baptized: and the same day there were added unto them about three thousand souls.

VII. The Sacrament of Baptism is but once to be administred to any person *s*.

(*s*) Tit. 3. 5.] see in letter R.

CHAP. XXIX.

CHAP. XXIX.

Of the LORDS Supper.

OUr Lord Jeſus, in the night wherein he was betrayed, inſtituted the Sacrament of his Body and Blood, called the Lords Supper, to be obſerved in his Church unto the end of the World, for the perpetual Remembrance of the Sacrifice of Himſelf, in his Death; the ſealing all benefits thereof unto the Believers, their Spiritual nouriſhment and growth in him, their farther engagement in, and to all duties which they ow unto him; and to be a bond, and pledge of their Communion with him, and with each other, as members of his myſtical Body *a*.

(*a*) 1 Cor. 11. 23, 24, 25, 26. V. 23.] For I have received of the Lord, that which alſo I delivered unto you, that the Lord Jeſus, the ſame night in which he was betrayed, took bread. V. 24.] And when he had given thanks he brake it, and ſaid, Take, eat, this is my body which is broken for you: this do in remembrance of me. V. 25.] After the ſame manner alſo, he took the cup when he had ſupped, ſaying, This cup is the new Teſtament in my blood: this do ye as oft as ye drink it, in remembrance of me. V. 26.] For as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come. 1 Cor. 10. 16, 17, 21. V. 16.] The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt? V. 17.] For we being many are one bread and one body: for we are all partakers of that one bread. V. 21.] Ye cannot drink the cup of the Lord, and the cup of Devils, ye cannot be partakers of the Lords table, and of the table of Devils. 1 Cor. 12. 13.] For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

II. In this Sacrament Chriſt is not offered up to his Father; nor any real Sacrifice made at all, for remiſſion of ſin of the quick or dead *b*, but onely a Commemoration of that one offering up of Himſelf, by Himſelf, upon the Croſs, once for all: and a ſpiritual oblation of all poſſible praiſe unto God, for the ſame *c*: So

(*b*) Heb. 9. 22, 25, 26, 28. V. 22.] And almoſt all things are by the law purged with blood: & without ſhedding of blood there is no remiſſion. V. 25.] Nor yet that he ſhould offer himſelf often, as the high Prieſt entereth into the holy place every year with the blood of others. V. 26 For then muſt he often have ſuffered ſince the foundation of the world: but now once in the end of the world hath he appeared to put away ſin, by the ſacrifice of himſelf. V. 28.] So Chriſt was once offered to bear the ſins of many, and unto thoſe that look for him ſhall he appear the ſecond time, without ſin, unto ſalvation (*c*) 1 Cor. 11. 24, 25, 26. ſee them in letter A. Mat. 26. 26, 27. V. 26.] And as they were eating, Jeſus took bread and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, Take, eat, this is my body. V. 27.] And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it.

that, the Popiſh Sacrifice of the Maſs (as they call it) is moſt abominably injurious to Chriſts one, onely Sacrifice, the alone propitiation for all the ſins of the Elect *d*.

(d) Heb. 7. 23, 24, 27. Verſ. 23.] And they truly were many Prieſts, becauſe they were not ſuffered to continue by reaſon of death. V. 24.] But this man, becauſe he continueth ever, hath an unchangeable prieſt-hood. Verſ. 27.] Who needeth not daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: for this he did once, when he offered up himſelf. Heb. 10. 11, 12, 14, 18. Verſ. 11.] And every Prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices, which can never take away ſins. Verſ. 12.] But this man, after he had offered one ſacrifice for ſins for ever, ſat down on the right hand of God. Verſ. 14.] For by one offering he hath perfected for ever them that are ſanctified. Verſ. 18.] Now where remiſſion of theſe is, there is no more offering for ſin.

III. The Lord Jeſus hath, in this Ordinance, appointed his Miniſters to declare his word of Inſtitution to the People; to pray, and bleſſe the Elements of Bread and Wine, and thereby to ſet them apart from a Common to an Holy Uſe; and to Take, and Break the Bread, to take the Cup, and (they communicating alſo themſelves) to give both to the Communicants *e*; but, to none who are not then preſent in the Congregation *f*.

(e) Matth. 26. 26, 27, 28. Verſ. 26. & 27.] See in letter C. Verſ. 28.] For this is my blood of the New Teſtament which is ſhed for many, for the remiſſion of ſins. Mark 14. 22, 23, 24. Verſe 22.] And as they did eat, Jeſus took bread and bleſſed, and brake it, and gave to them, and ſaid, Take, eat, this is my body. Verſ. 23.] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. Verſ. 24.] And he ſaid unto them, This is my blood of the New Teſtament, which is ſhed for many. Luke 22. 19, 20. Verſ. 19.] And he took bread and gave thanks, and brake it, and gave unto them ſaying, This is my body which is given for you, this do in remembrance of me. Verſ. 20.] Likewiſe alſo the cup after Supper, ſaying, This cup is the New Teſtament in my blood which is ſhed for you. 1 Cor. 11. 23, 24, 25, 26. See all in letter A.

IV. Private Maſſes, or receiving this Sacrament by a Prieſt, or any other, alone *g*, as likewiſe, the deniall of the Cup to the people *h*, worſhipping the Elements, the lifting them up, or carrying them about for adoration, and the reſerving them for any pre-

(f) Acts 20. 7.] And upon the firſt day of the week, when the Diſciples came together, to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. 1 Cor. 11. 20.] When ye come together therefore into one place, this is not to eat the Lords Supper. (g) 1 Cor. 10. 6.] Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. (h) Mark 14. 23.] See in letter E. 1 Cor. 11. 25, 26, 27, 28, 29. Verſ. 25, and 26.] See letter A. Verſ. 27.] Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. Verſ. 28.] But let a man examine himſelf, and ſo let him eat of that bread and drink of that cup. Verſ. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lords body.

tended

tended religious uſe, are all contrary to the nature of this Sacrament, and to the inſtitution of Chriſt *i*.

(*i*) Mat. 15. 9.] But in vain they do worſhip me, teaching for doctrines the Commandements of men.

V. The outward Elements in this Sacrament, duely ſet apart, to the uſes ordained by Chriſt, have ſuch relation to him crucified, as that truly, yet Sacramentally onely, they are ſometimes called by the name of the things they repreſent, to wit, the Body, and Blood of Chriſt *k*, albeit in ſubſtance and nature, they ſtill remain, truly, and onely Bread and Wine, as they were before *l*.

(*k*) Mat. 26. 26, 27, 28. Verſ. 26.] And as they were eating, Jeſus took bread, & bleſſed it, and brake it, and gave it to the Diſciples and ſaid, Take, eat, this is my body. Verſ. 27.] And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it. Verſ. 28.] For this is my blood of the New Teſtament which is ſhed for many, for the remiſſion of ſins. (*l*) 1 Cor 11. 26, 27, 28. Verſ. 26.] For as often as ye eat this bread, and drink this cup, ye dō ſhew the Lords death till he come. Verſ. 27.] Wherefore whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. Verſ. 28.] But let a man examin himſelf, and ſo let him eat of that bread and drink of that cup. Matth. 26. 29. But I ſay unto you, I will not drink henceforth of this fruit of the vine, untill that day when I drink it new with you in my Fathers kingdom.

VI. That Doctrine which maintaines a change of the ſubſtance of Bread and Wine, into the ſubſtance of Chriſts Body and Blood, (commonly called Tranſubſtantiation) by conſecration of a Prieſt, or by any other way, is repugnant, not to Scripture alone, but even to common Senſe and Reaſon; overthroweth the nature of the Sacrament, and hath been, and is the cauſe of manifold Superſtitions; yea of groſſe Idolatries *m*.

(*m*) Acts 3. 21.] Whom the heaven muſt receive untill the times of reſtitution of all things, wch God hath ſpoken by the mouth of all his holy Prophets, ſince the world began. 1 Cor. 11. 24, 25, 26. Ver. 24.] And when he had given thanks, he brake it, and ſaid, Take, eat, this is my body which is broken for you, this do in remembrance of me. Verſ. 25.] After the ſame manner alſo, he took the cup when he had ſupped, ſaying, This cup is the New Teſtement in my blood, this do ye as oft as ye drink it, in remembrance of me. Verſ. 26.] See letter L. Luke 24. 6, 39. Verſ. 6.] He is not here, but is riſen, remember how he ſpake unto you, when he was in Galilee. Verſ. 39.] Behold my hands and my feet, that it is *I* my ſelf, handle me, and ſee, for a Spirit hath not fleſh and bones, as ye ſee me have.

VII. Worthy Receivers outwardly partaking of the

the visible Elements, in this Sacrament *n*, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but Spiritually receive, and feed upon Christ crucified, and all benefits of his death: The Body and Blood of Christ being then, not corporally or carnally, in, with, or under the Bread and Wine; Yet as really, but Spiritually, present to the Faith of Beleevers in that Ordinance, as Elements themselves are to their outward senses *o*.

(n) 1 Cor. 11. 28.] See in letter L. (o) 1 Cor. 10. 16.] The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

VIII. Although ignorant and wicked men receive the outward Elements in this Sacrament; yet they receive not the thing signified thereby: but by their unworthy comiag thereunto, are guilty of the Body and blood of the Lord, to their own damnation. Wherefore, all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table; and cannot without great sin against Christ, while they remain such, pertake of these holy Masteries *p*, or be admitted thereunto *q*.

(p) 1 Co: 11. 27, 28, 29 Vers. 27. & 28.] See in letter L. Vers. 29.] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lords body. 2 Cor. 6. 14, 15. Vers. 14.] Be ye not unequally yoked together with unbeleevers, for what fellowship hath righteousnesse with unrighteousnesse, and what communion hath light with darkenesse? Vers. 15. And what concord hath Christ with Belial? or what part hath he that beleeveth with an infidel? Vers. 16.] And what agreement hath the Temple of God with idols? for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. (q) 1 Cor. 5. 6, 7, 13. Vers. 6.] Your glorying is not good, know ye not that a little leaven leaveneth the whole lump? Vers. 7.] Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened, for even Christ our passeover is sacrificed for us. Vers. 13.] But them that are without, God judgeth. Therefore put away from among your selves that wicked person. 2 Thess. 3. 6, 14, 15. Vers. 6.] Now we command you, Brethren, in the name of our Lord Jesus Christ, that ye with-draw your selves from every Brother that walketh disorderly, and not after the tradition which he received of us. Vers. 14.] And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed. Ver. 15.] Yet count him not as an enemy, but admonish him as a Brother. Matth. 7. 6.] Give not that which is holy unto the Doggs, neither cast your pearles before swine, lest they trample them under their Feet, and turn again and rent you.

CHAP. XXX.

CHAP. XXX.

Of Church Cenſures.

THe Lord Jeſus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, diſtinct from the Civil Magiſtrate *a*.

(*a*) Iſa. 9.6,7. V.6.] For unto us a child is born, unto us a ſon is given, and the government ſhall be upon his ſhoulders, and his name ſhall be called wonderfull, counſellour, the mighty God, the everlaſting father, the prince of peace. V. 7.] Of the increaſe of his government and peace there ſhall be no end; upon the throne of David, and upon his Kingdom to order it, and to eſtabliſh it with judgement, and with juſtice, from henceforth even for ever: the zeal of the Lord of hoſts will perform this. 1 Tim. 5. 17.] Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine. 1 Theſſ. 5. 12.] And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you. Act. 20. 17, 18. V. 17.] And from Miletus he ſent to Epheſus, and called the elders of the Church. V. 18.] And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons. Heb. 13. 7, 17, 24. V. 7.] Remember them which have the rule over you, who have ſpoken unto you the word of God, whoſe faith follow, conſidering the end of their converſation. V. 17.] Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account, that they may do it with joy, and not with grief, for that is unprofitable for you. V. 24.] Salute all them that have the rule over you, and all the ſaints; they of Italy ſalute you. 1 Cor. 12. 28.] And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. Mat. 28. 18, 19, 20. V. 18.] And Jeſus came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. V. 19.] Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt. V. 20.] Teaching them to obſerve all things whatſoever I have commanded you: and lo *I* am with you alway, even unto the end of the world, Amen.

II. To theſe Officers the Keys of the Kingdom of Heaven are committed; by vertue whereof they have power reſpectively to retain, and remit ſins; to ſhut that Kindom againſt the impenitent, both by the Word, and Cenſures; and to open it unto penitent ſinners by the Miniſtery of the Goſpel, and by Abſolution

(b) Mat. 16. 19.] And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven. Mat. 18. 17, 18. V. 17.] And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. V. 18.] Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven. Joh. 20. 21, 22, 23. V. 21.] Then said Jesus to them again, Peace be unto you, as my father hath sent me, even so send I you. V. 22.] And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. V. 23.] Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 2 Cor. 2. 6, 7, 8. V. 6.] Sufficient to such a man is this punishment, which was inflicted of many. V. 7.] So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. V. 8.] Wherefore I beseech you, that you would confirm your love towards him.

lution from Censures, as occasion shall require *b*.

III. Church Censures are necessary for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and the Seals thereof to be profaned by notorious and obstinate offenders *c*.

(c) 1 Cor. 5. Chap. throughout,] see in the Bible. 1 Tim. 5. 20.] Them that sin, rebuke before all, that others also may fear. Mat. 7. 6.] Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rent you. 1 Tim. 1. 20.] Of whom is Hymeneus, and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Cor. 11. 27. to the end, see in the Bible. Jude V. 23.] And others save with fear, pulling them out of the fire: hating even the garments spotted by the flesh.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lords Supper for a season; and by Excommunication from the Church, according to the nature of the crime, and demerit of the person *d*.

(d) 1 Thess. 5. 12.] And we beseech you brethren, to know them which labour among you, and are over you in the Lord, and admonish you. 2 Thess. 3. 6, 14, 15. V. 6.] Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us. V. 14.] And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. V. 15.] Yet count him not as an enemy, but admonish him as a brother. 1 Cor. 5. 4, 5, 13. V. 4.] In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, V. 5.] To deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. V. 13.] But them that are without, God judgeth; therefore put away from among your selves that wicked person. Mat. 18. 17.] And if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican: Tit. 3. 10.] A man that is an heretick, after the first and second admonition, reje &.

CHAP. XXXI.

Of Synods and Councils.

FOr the better Government, and farther edification of the Church; there ought to be ſuch Aſſemblies as are commonly called Synods or Councils *a*.

(*a*) Act. 15. 2, 4, 6. V. 2.] When therefore Paul, and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul, and Barnabas, and certain other of them, ſhould go up to Jeruſalem unto the Apoſtles, and Elders, about this queſtion. V. 4.] And when they were come to Jeruſalem, they were received of the Church, and of the Apoſtles, and Elders; and they declared all things that God had done with them. V. 6.] And the Apoſtles and Elders came together, for to conſider of this matter.

II. As Magiſtrates may lawfully call a Synod of Miniſters and other fit perſons to conſult and adviſe with, about matters of Religion *b*: So, if Magiſtrates be open Enemies to the Church, the Miniſters of Chriſt, of themſelves, by vertue of their Office; or they, with other fit perſons, upon delegation from their Churches, may meet together in ſuch Aſſemblies *c*.

(*b*) Iſa. 49. 23.] And Kings ſhall be thy nurſing Fathers, and their Queens thy nurſing Mothers; they ſhall bow down to thee with their face toward the earth, and lick up the duſt of thy feet, and thou ſhalt know that I am the Lord: for they ſhall not be aſhamed that wait for me. 1 Tim. 2. 1, 2. Verſ. 1.] I exhort therefore that firſt of all, Supplications, Prayers, Interceſſions, and giving of thanks, be made for all men. V. 2.] For Kings and for all that are in authority, that we may lead a quiet, peaceable life, in all godlineſs and honeſty. 2 Chron. 19. 8, 9, 10, 11.] See in the Bible. 2 Chron. 29. & 30. Chapters throughout] See in the Bible. Matthew 2. 4, 5. Verſ. 4.] And when he had gathered all the chief Prieſts and Scribes of the people together, he demanded of them where Chriſt ſhould be born. Verſ. 5.] And they ſaid unto him, in Bethlehem of Judea, for thus it is written by the Prophet. Prov. 11. 14.] Where no counſel is, the people fall, but in the multitude of counſellors there is ſafety. (*c*) Acts 15. 2, 4, 22, 23, 25. V. 2. 4.] See in Letter A. V. 22.] Then pleaſed it the Apoſtles and Elders with the whole Church, to ſend choſen Men of their own company to Antioch, with Paul and Barnabas, namely, Judas, ſurnamed Barſabas, and Silas, chief men among the brethren. V. 23.] And wrote Letters by them after this manner; The Apoſtles, and Elders, and Brethren, ſend greeting unto the Brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. V. 25.] It ſeemed good unto us, being aſſembled with one accord, to ſend choſen Men unto you, with our Beloved Barnabas and Paul.

III. It belongeth to Synods and Councils miniſterially to determine controverſies of Faith, and caſes of Conſcience, to ſet down Rules and Directions for

the better ordering of the publick Worſhip of God, & Government of his Church; to receive complaints in caſes of male-adminiſtration; & authoritatively to determine the ſame: which Decrees and Determinations, if conſonant to the word of God, are to be received with reverence and ſubmiſſion; not only for their agreement with the Word, but alſo for the Power whereby they are made, as being an Ordinance of God, appointed thereunto in his word *d*.

(*d*) Acts 15. 15,19, 4.27,28,29,30,31] ee in the Bible. Acts 16.4.] And as they went thorow the Cities they delivered them the decrees for to keep, that were ordained of the Apoſtles and Elders which were at Jeruſalem. Mat. 18. 17, 18, 19, 20. V.17.] And if he ſhall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as an heathen man, & a publican. V.18.] Verily I ſay unto you, that whatſoever ye ſhall bind on earth, ſhall be bound in Heaven, and whatſoever ye ſhall looſe on earth, ſhall be looſed in Heaven. V.19.] Again I ſay unto you, That if two of you ſhall agree on earth, as touching any thing that they ſhall ask, it ſhall be done for them of my Father which is in Heaven. V.20.] For where two or three are gathered together in my name, there am *I* in the midſt of them.

IV. All Synods or Councils ſince the Apoſtles times, whether general or particular, may err; and many have erred. Therefore they are not to be made the rule of Faith or practice; but to be uſed as an help in both *e*.

(*e*) Eph. 2.20.] And are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone. Act. 17. 11.] Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſſe of minde, and ſearched the ſcriptures daily, whether thoſe things were ſo. 1 Cor. 2.5.] That your faith ſhould not ſtand in the wiſdom of men, but in the power of God. 2 Cor. 1.24.] Not for that we have dominion over your Faith, but are helpers of your joy: for by Faith ye ſtand.

V. Synods and Councils are to handle or conclude nothing but that which is Eccleſiaſtical: and are not to intermeddle with Civil Affairs which concern the Common-wealth, unleſſe by way of humble Petition in caſes extraordinary; or by way of Advice, for ſatisfaction of Conſcience, if they be thereunto required by the Civil Magiſtrate *f*.

(*f*) Luke 12. 13, 14. V.13.] And one of the company ſaid unto him, Maſter, ſpeak to my Brother, that he divide the inheritance with me V.14.] And he ſaid unto him, Man, who made me a judge, or a divider over you? John 18.36.] Jeſus anſwered, My kingdom is not of this world: if my kingdom were of this world then would my Servants fight, that *I* ſhould not be delivered to the Jewes: but now is my kingdom not from hence.

CHAP. XXXI.

CHAP. XXXII.

Of the ſtate of Men after Death, and of the Reſurrection of the Dead

THe Bodies of Men after Death return to duſt, and ſee corruption *a*: but their Souls (which neither die nor ſleep) having an immortal ſubſiſtence, immediately return to God who gave them *b*. The Souls of the Righteous, being then made perfect in holineſſe, are received into the higheſt Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their Bodies *c*: And the Souls of the wicked are caſt into Hell, where they remain in torments and utter darkneſſe, reſerved to the Judgement of the great day *d*. Beſides theſe two places for Souls ſeparated from their Bodies, the Scripture acknowledgeth none.

(*a*) Gen. 3.19.] In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground, for out of it waſt thou taken: for duſt thou art, and unto duſt thou ſhalt return. Acts 13 36.] For David after he had ſerved his own generation, by the will of God, fell on ſleep, and was laid unto his Fathers, and ſaw corruption. (*b*) Luke 23. 43.] And Jeſus ſaid unto him, Verily I ſay unto thee, to day ſhalt thou be with me in paradiſe. Eccleſ. 12.7.] Then ſhall the duſt return to the earth as it was: and the Spirit ſhall return unto God who gave it. Hebrews 12 23.] To the general aſſembly and Church of the firſt born, which are written in Heaven, and to God the judge of all, and to the Spirits of juſt men made perfect. 2 Cor. 5.1, 6, 8. Verſ 1.] For we know, that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the Heavens. Verſ. 6.] Therefore we are alwaies confident, knowing that whileſt we are at home in the body, we are abſent from the Lord. V. 8.] We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord. Phil. 1.23.] For I am in a ſtraight betwixt two, having a deſire to depart, and to be with Chriſt wch is far better. Act. 3.21.] Whom the heavens muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy Prophets, ſince the world began. Eph. 4.10.] He that deſcended, is the ſame alſo that aſcended up far above all Heavens, that he might fill all things. (*d*) Luke 16.23, 24. Verſ. 23.] And in Hell he liſt up his eyes being in torments, and ſeeth Abraham afar off, and Lazarus in his boſome. Verſ. 24.] And he cryed and ſaid, Father Abraham have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. Acts 1.25.] That he may take part of this Miniſtery and Apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. Jude Ve. 6, 7, V. 6.] And the Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſſe, unto the Judgement of the great day. Verſ. 7.] Even as Sodom and Gomorrah, and the Cities about them, in like manner giving themſelves over to Fornication, and going after ſtrange fleſh, are ſet for an example, ſuffering the vengeance of eternal fire. 1 Pet. 3 19.] By which alſo he went and preached unto the Spirits in Priſon.

II. At the laſt Day ſuch as are found alive ſhall not die, but be changed *e*: and all the dead ſhall be raiſed up, with the ſelf ſame bodies, and none other, although with different qualities, which ſhall be united again to their Souls for ever *f*.

(*e*) 1 Theſſ. 4. 17.] Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air, and ſo ſhall we ever be with the Lord. 1 Cor. 15. 51, 52. Verſ. 51.] Behold I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall be all changed. Verſ. 52.] *In a Moment*, in the twinkling of an eye, at the laſt trump, (for the Trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed.) (*f*) Job 19. 26, 27. Verſ. 26.] And though after my ſkin, worms deſtroy this body, yet in my fleſh *I* ſhall ſee God. Verſ. 27.] Whom *I* ſhall ſee for my ſelf, and mine eyes ſhall behold, and not another, though my reins be conſumed within me. 1 Cor. 15. 42, 43, 44. Verſ. 42.] So alſo, is the Reſurrection of the dead, it is ſown in corruption, it is raiſed in incorruption. V. 43.] *It* is ſown in diſhonour, it is raiſed in glory, it is ſown in weakneſſe, it is raiſed in power. Verſ. 44.] *It* is ſown a natural body, it is raiſed a ſpiritual body, there is a natural body, and there is a ſpiritual body.

III. The Bodies of the unjuſt ſhall by the power of Chriſt, be raiſed to diſhonour: the Bodies of the Juſt by his Spirit unto honour; and be made conformable to his own glorious body *g*.

(*g*) Acts 24. 15.] And have hope towards God, which they themſelves alſo allow, that there ſhall be a Reſurrection of the dead, both of the juſt and unjuſt. John 5. 28, 29. Verſ. 28.] Marvail not at this, for the hour is coming, in the which all that are in the graves ſhall hear his voice; Verſ. 29.] And ſhall come forth, they that have done good, unto the Reſurrection of Life, and they that have done evil, unto the Reſurrection of Damnation. 1 Cor. 5. 42.] See in letter F. Phil. 3. 21.] Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

CHAP. XXXIII.

Of the laſt Judgement.

GOD hath appointed a day wherein he will judge the World in righteouſneſſe by Jeſus Chriſt *a*, to whom all Power and Judgement is given of the Fa-

(*a*) Acts 17. 21.] Becauſe he hath appointed a day in the which he will judge the World in righteouſs, by that man whom he hath ordained, whereof he hath given aſſurance unto all Men, in that he hath raiſed him from the dead.

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ther *b*. In which Day, not onely the Apoſtate Angels ſhall be judged *c*, but likewiſe all perſons that have lived upon Earth ſhall appear before the Tribunal of Chriſt, to give an account of their Thoughts, Words, and Deeds; and to receive according to what they have done in the Body, whether good or evil *d*.

(*b*) John 5. 22,27. Verſ.22.] For the Father judgeth no Man, but hath committed all judgement unto the Son. V.27.] And hath given him authority to execute Judgement alſo becauſe he is the Son of Man. (*c*) 1 Cor.6.3.] Know ye not that we ſhall judge the Angels, how much more things that pertain to this life? Jude Verſe 6.] See letter D. Chapter foregoing. 2 Pet. 2. 4.] For if God ſpared not the Angels that ſinned, but caſt them down to Hell, and delivered them into chains of darkneſſe, to be reſerved unto Judgement. (*d*) 2 Cor.5.10.] For we muſt all appear before the Judgement ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Eccleſ.12.14.] For God ſhall bring every work into Judgement, with every ſecret thing, whether it be good or whether it be evil. Rom.2.16.] In the day when God ſhall judge the ſecrets of Men by Jeſus Chriſt, according to my Goſpel. Rom.4.10,12. V.10.] But why doſt thou judge thy Brother? or why doſt thou ſet at nought thy Brother? we ſhall all ſtand before the Judgement ſeat of Chriſt. Verſ.12.] So then every one of us ſhall give account of himſelf to God. Matth.12.36,37. Verſ. 36.] But I ſay unto you, that every idle word that Men ſhall ſpeak, they ſhall give account thereof in the day of Judgement. Verſ.37.] For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

II. The End of Gods appointing this Day, is for the manifeſtation of the glory of his Mercy, in the eternal ſalvation of the Elect; and of his Juſtice, in the damnation of the Reprobate, who are wicked and diſobedient. For then ſhall the righteous go into everlaſting Life, and receive that fulneſſe of Joy and Refreſhing which ſhall come from the preſence of the Lord: but the Wicked, who know not God, and obey not the Goſpel of Jeſus Chriſt, ſhall be caſt into eternal torments, and be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his Power *e*.

(*e*) Matth. 25. 31. to the end] See in the Bible Rom.2.5, 6. Verſ 5.] But after thy hardneſſe and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous Judgement of God. Verſ.6.] Who ſhall render to every Man according to his deeds. Rom.9.22,23. Verſ. 22.] What if God, willing to ſhew his wrath, and to make his power known, endured with ~~much long ſuffering the veſſels of wrath, fitted to deſtruction.~~ Verſ.23.] ~~And that he might make~~ known the riches of his glory, on the veſſels of mercy which he had afore prepared unto glory. Matth.25.21.] And his Lord ſaid unto him, Well done thou good and faithful ſervant, thou haſt been faithful over a few things, I will make the ruler over many things, enter thou into the joy of thy Lord. Acts 3.19.] Repent ye therefore and be converted, that your ſins may be blotted out when the times of refreſhing ſhall come from the preſence of the Lord. 2 Theſſ. 1.7, 8, 9,10.] See in the Bible.

III. As Christ would have us to be certainly perswaded that there shall be a Day of Judgement, both to deter all Men from Sin, and for the greater consolation of the godly in their adversity *f*: so will he have that Day unknown to Men, that they may shake off all carnall security, and be alwayes watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen *g*.

(*f*) 2 Pet. 3. 11, 14. Vers. 11.] Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Vers. 14.] Wherefore (Beloved) seeing that yee look for such things, be diligent that yee may be found of him in peace, without spot and blemish. 2 Cor. 5, 10, 11. Vers. 10.] See letter D. Vers. 11.] Knowing therefore the terrour of the Lord, we perswade Men; but we are made manifest unto God, and I trust also, are made manifest in your consciences. 2 Thess. 1. 5, 6, 7. Vers. 5.] Which is a manifest token of the righteous Judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer. Vers. 6.] Seeing it is a righteous thing with God, to recompence tribulation to them that trouble you. Vers. 7.] And to you who are troubled, rest with us, when the Lord shall be revealed from Heaven with his mighty Angels. Luke 21. 27, 28. Vers. 27.] And then shall they see the Son of Man coming in a cloud, with power and great glory. Vers. 28.] And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh. Rom. 8. 23, 24, 25 Vers 23.] And not only they, but our selves also which have the first-fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, to wit, the redemption of our body. Vers. 24.] For we are saved by hope, but hope that is seen, is not hope: for what a Man seeth, why doth he yet hope for? Vers. 25.] But if we hope for that we see not, then do we with patience wait for it. (*g*) Matth. 24. 36, 42, 43, 44.] See in the Bible. Marke 13. 35, 36, 37. Vers. 35.] Watch ye therefore, for you know not when the Master of the house cometh, at Even, or at Midnight, or at the Cock-crowing, or in the Morning. Vers. 36.] Lest coming suddenly, he finde you sleeping. Vers. 37.] And what I say unto you, I say unto all; Watch. Luke 12. 35, 36. Vers. 35.] Let your loins be girded about, and your lights burning, Vers. 36.] And ye your selves, like unto Men that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, they may open unto him immediately. Rev. 22. 20.] He which testifieth these things, saith, Surely I come quickly. Amen. Even so come Lord Jesus.

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FINIS.